

Makhzan i Masihī.

HIKMAT LALON SE BIHTAR HAI.

JILD 42.]

ALLAHABAD, JANUARY 15, 1908.

[No. 2.

“But thanks be unto God, Who always leadeth us in triumph in Christ.”

The Editor of the Makhzan has never missed a train until he saw the one which would have taken him to Calcutta in time for the General Assembly, move out of the Allahabad Station as he entered it, the mistake as to the time the train would leave, due to misinformation given him by a Railway official that morning. Putting this and other signs together, he concluded to spell ‘disappointment’ as ‘His appointment,’ and look for some good to come out of the disappointment, perhaps many days hence. Rev. S. M. Gillam has kindly furnished the Makhzan with some notes of the Assembly. The Assembly was opened with a sermon by the retiring Moderator, Rev. P. Nikambe, after which Sir Andrew Fraser, an elder, was elected Moderator, and in an opening address expressed the great honor he regarded the election. In the afternoon, the delegates were entertained at a reception given by Sir Andrew and Lady Fraser at Belvedere. Much time of the Assembly was taken up with the revision of the Rules and Forms of Procedure. An important decision was rendered concerning the Canon relating to the ordination of Evangelists, when it was decided that in order to ordination it was necessary that the candidate should

be assigned pastoral work or an independent field of labour. The Committee on Larger Union reported a growing sentiment among other denominational bodies in favour of Union. The Committee was continued with the power to elect from its members a sub-Committee to co-operate with Committees from other denominations and to draw up for the consideration of the Assembly a suitable doctrinal basis for consummating such Union.

“The overture from the Presbytery of Bombay advocating the short term of pastorate was ordered by the Assembly to be sent to the Presbyteries for their decision.

In response to the overture from the same Presbytery a Committee was appointed to prepare a simple catechism for use amongst the young of the Church.

In reply to the inquiry from Allahabad Presbytery as to the exercise of lay baptism, the Assembly pointed out that before the Assembly could take the matter up an overture embodying a definite proposal should be sent up by the Presbytery.

The overture from Calcutta Presbytery relating to the unequal representation in the Assembly of elders and ministers in a Presbytery where there were many ministers and few churches, was likewise referred back to the Calcutta Presbytery for the preparation of a definite overture.

The Assembly decided that a Committee consisting of the Moderator, ex-Moderators, and stated Clerks of the Assembly and Synods should elect the incoming Moderator on the nominations of the Presbyteries.

A resolution was passed transferring the Synod of South India to the Assembly to be formed by a Union of Presbyterians and Congregationalists of South India, and a Committee was appointed to draw up a plan for a federal relationship of the two Assemblies.

During the Assembly a cordial letter of greeting was received from the Metropolitan Bishop of Calcutta, in answer to which the Assembly sent an appropriate reply, expressing their great appreciation of the work which the Church of England is doing in India.

A Committee was appointed to memorialize Government to provide an act whereby churches in India may incorporate property.

It was decided to hold the next General Assembly in Lodhiana in 1909 between Christmas and New Year.

One of the most eloquent speeches at the popular meeting of the Assembly was by Prof. J. R. Banerjea, who among other things appealed to his countrymen to recognize in the formation of the Presbyterian Church in India an evidence of the fact that Christianity is as much Eastern as Western, and that it is entirely adapted to meet the complex needs of India and of every nation.

Sir Andrew Fraser in the closing address at the popular meeting called attention to the fact that three of the speakers of the evening were ministers, and three were laymen which offered great encouragement as indication of the associa-

tion of laymen with ministers in Christian work. A second fact in which he found encouragement was the presence on the platform of Indians and Europeans, as it is only by the united efforts of both that the problems of India and the Church in India are to be worked out. In conclusion he pointed out that every one, every man, every child must have his part in winning India to Christ. It is not enough to be honest, we must be honest Christians. We must confess Christ. Each one must let his light shine."

The address by Sir Andrew at the close of the Assembly was uplifting and inspiring. Among other things worth remembering he said we must walk with a large heart in a narrow path, and we must love people with the understanding as well as the heart.

The annual examination of the Saharanpur Theological Seminary, held in December by a Committee of the Board of Directors, Rev. C.H. Bandy and Rev. Talib ud Din, showed such good work on the part of teachers and students that there was not a failure to pass in any of the classes. Thirty-four students were in attendance during the year, the session closing with 26 in attendance. The teachers have organized the students into preaching bands to spend some time in taking the Gospel to the people of the villages within reach of Saharanpur and with most encouraging results, quite a number of baptisms following the efforts of the students.

The graduates of the Seminary are now pastors and leading evangelists in many districts. At the Alumni Association this year, the President, Rev. Talib ud Din, F who graduated 12 years ago, made an appropriate address which was listened to by a large audience. His classmate

The Indian Witness.

EDWARD G. SAUNDERSON,
Editor

Calcutta, Thursday, February 20th, 1908

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Editorial

A United Front

In order to the greatest degree of practical as well as nominal union of the forces that make for the evangelization of India at this time, it is in order that with all proper patience and sympathy we look into each other's circumstances, conditions, purposes and plans, and think, speak and act with the greatest measure of sympathy and intelligence. The WITNESS during the last few months has stood for the largest degree of outward and visible union which inward unity and working conditions would permit. It has tried to throw light upon the whole subject, both for those who urged early action and those who were more cautious. We must understand each other, and we must have patience with each other.

The meeting of the Central Conference of the Methodist Episcopal Church in Southern Asia afforded opportunity for the definition of the attitude of that body toward the whole subject which is bound to make important contribution to the course of this important movement. One fact which makes for the importance of its action is its wide distribution as to location, stretching from Karachi to Manilla. Should a union movement embrace only the churches in India it would at once involve the disruption of the Central Conference in its present form, just as the Presbyterian churches in Southern India have withdrawn from the Presbyterian General Assembly to enter the wider union in their own territory so far as churches are concerned, but narrower geographically. Yet, as the work of Methodism in Southern Asia is organized into one Central Conference, both for Church and Mission purposes, it is evident that organic union involving the separation of the work in this field into smaller missions or the retention of the Central Conference as a Mission body but not as a church organization, is a very different and more difficult thing than it is for those who have missions for each separate language or territorial area and whose churches are independent of each other and separate from the Missions from which they have sprung.

The subject of union and federation came before the Central Conferences by way of an overture from the Presbyterian Church in India and a memorial from the Northwest India Conference. It was dealt with at length in the Episcopal Address, in a carefully considered and well prepared deliverance on the whole subject of fraternity, unity, comity, union and federation. These points were noted; the readiness of Methodists to fraternize with others, exchange pulpits, and co-operate in all moral reform and joint church work; the strong desire for the largest possible degree of actual union which can really be accomplished; the difficulties involved in union on the plan proposed by the Presbyterians, and the desire for early federation for more than negative comity, the more successful prosecution of the work of evangelization. It was found that the bishops had fairly read the minds of the church as represented in the Central Conference, which

adopted the same as its statement of opinion and conviction, and at the same time ordered a committee of three to meet like committees from other bodies to consider the whole subject of closer relations. This committee was in particular charged to seek as early as possible a practical federation of Christian forces in India, working together for the evangelization and Christianization of the people of this land.

The whole situation as to closer relations of Christian bodies in India may be thus stated: the Presbyterians have united their churches into one church, leaving their Missions distinct and separate. This Church has definitely proposed union with other Churches on the Presbyterian basis. The English Baptists in Triennial Conference have addressed the various Christian bodies of the country in favour of greater fraternity of spirit, preparing the way for closer organic relations. The Presbyterian and Congregational bodies in South India have arranged a union, the South India Presbyterian Synod withdrawing from the Presbyterian Assembly to enter this union, broader in association, while narrower in area, and steps have been taken to establish relations between the Presbyterian and the United Churches General Assemblies. The Methodist Episcopal Church in Southern Asia says in effect that by its organic form, because Church and Mission are intricately interwoven, it is precluded from entering Church union at once, yet proposes to look unto the whole subject, and in the meantime proceed with a wide federation of Christian forces for practical work.

Thus the Presbyterians lay emphasis on organic union of indigenous Churches, the Baptists upon the cultivation of fraternal relations, and the Methodists upon practical federation. Thus, if each should insist exclusively upon its own particular line of approach there would be little progress, while if there be patience, charity and sympathetic intelligence, there will be substantial progress toward ideal conditions.

It is not forgotten that some impatience has been expressed in certain quarters with this idea of federation. It is here humbly submitted that the very easiest thing to accomplish and the most effective in results is federation. It was easy for Presbyterians, with a common creed and polity, to unite. It seemed easy for Congregationalists and Presbyterians in South India to join in a creed statement when it was explained how little of binding effect it was intended to have.

Also it seems they had little trouble to agree upon a polity which is neither Congregational nor Presbyterian. But it would be much harder for Baptists of different practices and Methodists and Presbyterians to agree upon the proper subjects for the ordinances on the manner of their administration, to say nothing of a satisfactory creed statement. And when an attempt should be made to unite the personal supervision of the work done by Methodist bishops, with the independence of the local Congregational church, a task of no small proportions would be undertaken. Besides, the Methodists legislate concerning the use of wine and tobacco, while the Presbyterians do not. Shall the Methodist Church, after its testimony on these points for half a century in India, surrender the position and say it is of minor import-

ance? It does not attempt to impeach the Christian character and sincerity of those who do not see this matter as it sees it. But it cannot conscientiously give up the position, and thus, as it sees the matter, lower its standard. And the conscientious Baptist must be at liberty to give his testimony as to the subjects for and mode of baptism and of the relation of this matter to communion. The broader union of such diverse elements as are in the churches in India is possible only on the simplest basis, and by allowing wide latitude to those elements.

But federation can be readily accomplished. All those who recognize the Christian Church and missionary standing of each other may by their representatives confer as to the occupancy of the field, common standards for admission into the Christian Community, the development and employment of indigenous workers and all the practical parts of general Christian activity. It will be easy to adopt a common singular name, such as the Christian Federation of India; common literature, hymns, schools, colleges, and other forms of activity can be secured, with never a minute lost in discussing creed or church polity or the manner of the ordinances. The things that divide may be ignored and the things that unite emphasized. And all this will spring from and itself promote a true feeling of fraternity and prepare the way for that general organic union which is for the present practically impossible. Thus a united front to the world may be promptly secured and conditions established for growth into organic union in the future. The ideal is a splendid, efficient, indigenous Indian Church. It will grow in an atmosphere of fellowship and love. Hearty fraternal co-operation of present Christian forces will promote its development.

Empire and World

The Indian Empire

The Indian Ryot

Says an Exchange:—The economic status of the Indian ryot is always a fruitful subject for discussion, and a note on the economic and commercial features of the Sambalpur district, in the *Indian Trade Journal*, written by Mr. B. R. Mehta, I. C. S., which deals more particularly with an attempt to ascertain the normal cost of living of the ryot, has therefore a distinct value. Mr. Mehta makes three divisions: (1) the towns of Sambalpur and Bargarh; (2) the places affected by the railway; and (3) the remainder of the district. Naturally, the cost of living is highest in the towns, and considerably higher than it used to be. The daily expenses of one person are at least four annas six pies a day, or Rs. 9 a month. Before the advent of the Bengal-Nagpur Railway in the Sambalpur district, in 1892, rice from the district used to be exported to Cuttack, and through Cuttack to other districts in the Orissa Division, by means of country boats, and the river was instrumental in the growth of the villagers' prosperity. The opening of the railway has diverted this pros-

perity, and onetime insignificant hamlets surrounded by jungle have been converted into prosperous villages. The cost of living has, however, risen as the increased facilities for the export of rice have made it less available, and on the average, Mr. Mehta says, it costs a person 4 annas a day, or Rs. 7-8 a month, to maintain himself in a place close to the railway. In the more remote villages, where, owing to the high cost of carriage and other reasons, there is little or no demand for rice for export and, consequently, the rice grown is consumed locally, the price is low and the cost of living equally so—about 3 annas a day, or Rs. 5-10 a month. We have here an interesting illustration of the effect of the gradual spread of modern civilisation on the economic conditions of a country.



India and Her Women

One of the hopeful signs of the times, making for a better day, is the steady progress being made in the emancipation of the women of this land. We do not agree with the leaders of the Arya Samaj that they can find inspiration, vision and dynamics in the ancient writings of Hinduism for India's uplift. But we give herewith a recent statement from the *Arya Patrika*, pointing out the effect of Buddhism on the status and condition of women :

Rai Sarat Chandra Das Bahadur, C. I. E., contributes an instructive article on the above subject in *The Research & Review*, the Journal of the Indian Research Society only recently ushered into existence. The knowledge of Buddhist literature and religion, which Rai Sarat Chandra Das possesses so pre-eminently, entitles him to write with authority on the subject. The article is of special importance as showing what an exalted position was assigned to woman in ancient India. According to the writer the deplorable change in the ideal about woman was brought about by Buddhism. The Buddhist idea about woman is thus explained:—"Buddhism in which *Karma* does the work of the creator and is recognised as the motive power causing evolution in all living organism but which does not acknowledge the agency of that unseen hand called Providence or *Vidhata*, preached the doctrine that woman was the prime cause of all the woes of man. It was she who tempted him to taste of the forbidden fruits. Her charms lured him and her fascinating company brought on birth, old age and death; in short all the miseries of mundane existence. She was, therefore, to be avoided as the chief instrument in the hands of the Arch-tempter Mara, the God of Love, who leads all only to the evils of transmigratory existence. All Buddhas to become Jina, the Victorious One, must vanquish him."

Buddhism further lays down, says the writer, that it is not possible for woman in her present life to rise to the level of man and thereby to be qualified to walk in the way to *Nirvana*, and it is for this reason that Buddha at the first stage of his religious career refused to admit women into the holy order of *Bhiksu* which he had instituted specially for men. The institution of nuns is, therefore, almost unknown in the Buddhist world. Tibet, where one-sixth of the population is shut up in cloisters, possesses not even a thousand nuns in all her convents. Nor are nunneries heard of in China, Japan, Burmah, Siam and Ceylon, "Buddhism having, in principle, totally ignored the womankind or rather aimed at the total extinction of the fair sex," adds the writer, "could hardly have claimed votaries among them." The writer's conclusion is given in the following words: "It is, therefore, clear from all authoritative and authentic works on Buddhism, which I have consulted, that the place of woman is lower than that of man. She has no place either in the Buddhist church or in heaven." This would no doubt, be startling to many in whose minds Buddhism is associated with one of the most glorious epochs of spiritual progress in India.

Rai Sarat Chandra Dass holds that it is because of the low place which Buddhism assigned to woman, that failed to appeal to the Aryan mind and take root in India. In the Brahmanical conception of Heavenly Existence, the fair sex occupied a prominent place. The religious records of Aryas are full of examples of women distinguishing themselves in learning, piety and courage. Rai Sarat Chandra Dass Bahadur may be right or wrong as regards his interpretation of the Buddhist texts in regard to the position of woman, but there is no doubt that the downfall of India commenced at the time the Hindu society began to ignore its duty towards its women. This is one question, above all others, which should engage the attention of educated India. The ancient ideal of women is loftier than either the Hebrew or the Christian ideal and, yet

it is a sad irony of fate, that nowhere in the modern world woman occupies so insignificant a place as in the Indian society. Indian nationality will be a phantom and a delusion, so long as the question of the progress of Indian women remains unsolved. Our first duty is to educate our women so that, as the writer of the article noticed by us says, they may "prove our worthy helps-mates as designed by Providence." It has been proved by abundant testimony that it is against the spirit of Aryan religion to treat women otherwise than with the highest respect. Let us hope that, in the course of time, our women will come to occupy the same place that was assigned to them when the ancient Aryas stood in the front rank of the civilised nations of the world.



The World at Large

The Results of the Hague Conference

The *Christian World* of January 9th says: A BLUE-BOOK, just issued, contains the final instructions issued to Sir Edward Fry, as His Majesty's First Plenipotentiary, before the opening of the Peace Conference, and also his despatch summing up the results of the Conference when it was over. If these results were less than was hoped for, Sir Edward Fry thinks they were perhaps as great as could be reasonably expected, all things considered. The establishment of the International Tribunal of Appeal from the decisions of belligerent Prize Courts affecting neutrals alone makes the Conference memorable. "It is a very noteworthy step in the history of law as the first attempt to constitute a really International Court, and as the first device to produce uniformity in any branch of international law." In addition, Sir Edward points out that at least some further steps were taken in consolidating the permanent court of Arbitration, though the projects for establishing a new Court of Arbitral Justice, and for compulsory arbitration in certain cases, both fell through. Still, the way was paved for carrying out these projects in the future. Sir Edward Fry refers, also, to the partial success in regard to the questions of contraband, and the use of automatic and floating mines, etc. One result of the Conference, he says, was to bring into very definite contrast the views of Great Britain and those of certain other Powers on many questions of international law. He hopes that, by means of a naval Conference or otherwise, some of these differences may be arranged before the International Prize Court has to act. One important point which he emphasizes is the extremely dilatory and confusing machinery of the Conference. A more business-like method of procedure should be evolved before the next peace Conference. The claim of many of the smaller States to equality 'as regards not only their independence, but their share in all international institutions—as in the case of the Arbitral Court'—may produce great difficulties, and perhaps drive the greater Powers to act in many cases by themselves. Sir Edward Grey, in reply to Sir Edward Fry's letter, acknowledges the difficulties that beset our representatives at the Conference, owing to the conflicting interests of the many States represented, and expresses the Government's satisfaction especially at the establishment of the International Prize Court.

The Methodist Episcopal Church and Church Union

The Central Conference, just held in Rangoon, having adopted the portion of the Episcopal Address treating of organic union as the formal statement of the position of the Church on the subject, we publish it here in full. There was ordered a committee of three which is to meet with like committees from other Churches, and in particular the Presbyterian, which had proposed organic union, to inquire into the flexibility of union. This committee was instructed to seek early federation of the Christian forces of India, and such joint and common action in common work as may be practicable. The feeling of the Conference may be summed up in two statements; the utmost cordiality of feeling toward others prevails; at the same time the difficulty that would

be experienced in wrenching apart Church and Mission is too great, and would interfere too greatly with present activities to be undertaken at once. The Address says:—

Church Union

The question of Church Union in India has come to the front so prominently during the quadrennium that it demands at our hands more than a passing notice. It is manifestly most desirable from every point of view that bodies of kindred ecclesiastical order, with slightly varying systems of Church polity, should amalgamate. And wider unions, under favourable conditions, may also be profitably consummated. A multiplicity of Church organisations, is not conducive, as we all believe, to the healthiest development of the Indian Christian Community. Nor is the spectacle edifying to the non-Christian peoples among whom we labour. On these points there can be no serious difference of opinion. At the same time, it is possible, we think, to magnify the effect upon the Native mind of the divisions which exist in the Christian Church in these lands. Natives who think at all on the subject are quite prepared to apprehend the fact that different societies may exist for the same great object. The differences between the evangelical Churches are no obstacle in their way. It is the contrast between a semi-idolrous Romanism and evangelical Protestantism that excites the greatest surprise and perplexity in the minds of thoughtful Indians. Nevertheless, we are of one mind with all who maintain that wherever and whenever a reduction in the number of Christian denominations can be conveniently and profitably effected, strenuous effort to accomplish that desirable end should be made. When Indian Christianity truly 'finds' itself in its deepest life as a living, self-maintaining and self-propagating organism, there will doubtless be a reaching out after a homogeneous Church, for which at present there is little desire on the part of Indian Christians.

In regard to the relation of the Methodist Episcopal Church to other Christian bodies and its attitude towards this question of Church Union, a few general observations seem to be demanded. As a people we stand, as we have always stood, for the closest Christian fellowship with all followers of our Lord, for the closest of fraternal relations with our fellow-believers of every name. Our pulpits are probably more widely open to ministers of Christ of every denomination who are free to occupy them on invitation, than those of any denomination known to us; and our ministers are never unwilling to stand in the pulpits of Churches to which they are invited. We cordially welcome Christian disciples of every name to the Lord's table in our Churches, and we are always glad to avail ourselves of opportunities to commune with our fellow-believers of other Churches. We are more ready to cooperate with other followers of our Lord in all reform and philanthropic movements, and in promotion of social, civic and national righteousness, than the people called Methodists. It is a significant fact that there is a larger number of missionaries in our Mission who have come to us from other denominations than are to be found in any other Mission operating in India, and it is a striking proof of the catholicity of spirit possessed by the Methodist Episcopal Church, that numerous independent Missions, which have found it necessary to disband, have felt free to offer themselves and their work to our Church. While we are free to confess to a large measure of confidence in the ecclesiastical polity of our Church, and are jealous lest its capacity for rendering useful service to the Kingdom of God be diminished at any point, we claim to come behind no section of the Christian community in the constant and consistent exercise of a broad, comprehensive, practical charity towards all who love our Lord Jesus Christ in sincerity.

It may be true, and doubtless is true, as some remind us, that we as a Church have not been forward in advocating organic union of the Churches. It should be pointed out, however,

ज्ञानोदय

D N Y A N O D A Y A

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पुस्तक ६८.]

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[अंक २०.

EDITORIAL NOTES.

We are much pleased to publish a part of the paper, which in all was an hour long, presented by the Bishop of Bombay before the Missionary Convention at Mahableshwar last week. We feel that his broad-minded and deeply spiritual attitude gives promise of a nearer realization of the hope which he and we all cherish, so far as this accomplishment is in the hands of the authorities and bodies working here. His call to confession and humility, enforced by his own example, his true spiritual discernment of the essential Christian principle of loyalty to Jesus Christ, and his sturdy appreciation of the inclusive character of the Church which consists of Jesus' disciples—these features of his address, combined with his own magnanimous manner toward the Missionary Convention which he addressed, will win hearty co-operation, not only from the American Marathi Mission, but also—we believe—from many other workers to the Kingdom of God within his diocese, to the Christian service to which his remarks properly tend and which, as was pointed out in an article on the same subject in the *Dyanodaya* of April 8th, is a chief purpose in the existence of any union of Christian churches. We trust that upon the basis of the ideal which he has clearly described Dr. Palmer will during the course of his residence in the Bombay presidency be able to help in effecting actual co-operation of various Christian organizations for some practical Christian service. Earnest, humble consideration of the subject of Christian union like this is exceedingly valuable in securing better mutual understanding and in a clearer apprehension of the common ideal. Its full value, however, is realized when both speakers and hearers are led to some further worthy demonstration of the unity of Christian brethren.

As for a practical method of allying the various Christian organizations which exist in India, the Conference of delegates of seven such missionary organizations which met in Jubbulpore last month devised a scheme of "Federation of Christian Churches in India" which would seem to be quite feasible in its operations and really valuable in its designed results. There are to be Provincial Federal Councils consisting of representatives from Indian Churches in the proportion of one representative for every ten organised congregations. Each Provincial Council in turn shall send one representative for each four of its own membership to a National Federal Council. "These Councils, whether Provincial or National, shall have only consultative and advisory powers except when additional powers may be delegated to them by the bodies they represent." The feature of the proposed organization, however, where the greatest wisdom was shown is concerning the mutual recognition by each participating body of the forms of organization and other characteristics of the other bodies. "The Federation shall not interfere with the existing creed of any Church or Society entering into its fellowship, or with its internal order or external relations. But in accepting the principle that the Church of God is one, and that believers are the body of Christ and severally members thereof, the federating Churches agree to recognize the validity of each other's ordinances, ministry, membership and discipline, without thereby committing themselves to approval of particular methods or practises." The purposes of the Federation are discriminatingly inclusive and admirably stated: "to attain a more

perfect manifestation of the unity of His disciples for which the Redeemer prayed, by fostering and encouraging the sentiment and practise of union, by organizing union effort wherever and whenever possible, by making the welfare of all the churches in the Federation an object of vital interest and concern to all, by strengthening throughout the entire brotherhood the sense of a common life and heritage; and in general to seek through all such effort to hasten the establishment of the Kingdom of God in India." The following six particular lines of work are proposed: to develop common worship, conferences for devotion and consultation on work, knowledge concerning the methods and results of Christian work, joint evangelistic efforts, joint educational work, and the sense of brotherhood. Those Christian organizations which are especially desirous of such common ends will find in the plan proposed an effective means thereto. We earnestly hope that many bodies will combine for these purposes. The South India United Church has already shown what success can be obtained in this way.

In the Bombay Government Gazette for May 6, it is notified in item No. 4268 that His Excellency the Governor in Council desires to nominate a candidate for training at the Imperial Forest College, Dehra Dun, with a view to his qualifying for direct appointment to the Provincial Forest Service. The candidate must be a native of India between the ages of 18 and 22 on the date of his admission to the College. Beside presenting certificates of health and good moral character the candidate must have passed the matriculation, or at least the School Final Examination with proficiency in English, though a Licentiate of Agriculture, a F. A., a B. Sc. or a B. A. is desired. The candidate must be ready to undergo three and a half months practical training in forests, giving proof of his fitness for forest work; and he must sign an agreement binding himself to work diligently at the College and to serve Government for not less than five years after passing out of the College. A nominee will ordinarily receive a stipend of Rs. 100 per mensem. After the conclusion of the course nominees who have been certified to have passed it satisfactorily will be appointed to the Provincial Forest Service on probation for a period of three years, liable, however, to be further extended at the discretion of Government. The probationer will be placed in executive charge of a Range and will receive during his probation a salary of Rs. 150 per mensem and thereafter of Rs. 200 per mensem, until he can be appointed to a vacancy in the sanctioned cadre of the Provincial Service. Applications from intending candidates must reach the Chief Secretary to Government, Revenue Department, on or before the 31st of July 1909.

Here is an opportunity for some able young Indian to enter desirable Government service. Some one will certainly be appointed. "In making nominations of persons not already in the College very great weight will be given to high educational qualifications." Under these circumstances it may be difficult for an Indian Christian young man who has not been preparing for this end, to be selected; nevertheless, we bring this notice to the Indian Christian Community with the hope that, if not now, then at some later time, an Indian Christian young man will prove to be worthy of such appointments.

The great need of a Commentary on the important books of the Bible, especially of the New

Testament, which shall be of such a character as to make the sacred books of Christianity more intelligible to non-Christians in India, is well met by the recently published "College St. Matthew: The Text in the Revised Version, with Introduction and Commentary" by J. N. Farquhar, M. A. This is the first volume in a projected series of College Commentaries on certain books of the New Testament for the use of educated Indians, which is to be under the editorship of J. N. Farquhar, M. A. of Calcutta, Rev. C. F. Andrews, M. A. of the Cambridge Mission at Delhi, and Rev. W. E. S. Holland, M. A., Superintendent of the Oxford and Cambridge Hostel at Allahabad. The volume just published is admirable, both in its plan and in its execution. The quotation from the Gospel which is treated, shows on the title-page the clear aim of the book, viz. "that you may become sons of your Father who is in heaven." But the animating spirit is by no means narrowly propagandist. The author, who was formerly a Professor in Calcutta, is scholarly; and he is a man of broad sympathies and knowledge. His work as General Secretary of the Y. M. C. A. has shown him the need of some help for the educated people of India to explain to them the Christian Scriptures. He has produced what is far and away the best book of this kind for India. First there is an Introduction of 24 pages, the more important part of the matter being in large type, the more detailed part in small type. Then follows the Revised Version of Matthew with excellent original analytic headings. The most valuable part is the 80 page running Commentary, illuminating, discriminating, precise. A Map of Palestine with Geographical Index of every place mentioned in the text will help greatly to an understanding of the accounts. Finally a General Index completes a book which we anticipate will come into wide use in India. The Christian Literature Society has put it into the reach of every one who is likely to want it through the low price of four annas.

THE HOPE OF THE REUNION OF CHRISTENDOM.

(Part of a paper read by the Bishop of Bombay before the Missionary Convention at Mahableshwar, May 13, 1909.)

I have heard it said often, that if we foreign missionaries left India in a body to-day, all Indian Christians would very quickly unite and form one Indian Church; that it is only we foreign missionaries who keep the Indian Christians from unity. My brethren, if this be true—or even if this be half true—a heavy responsibility lies on our shoulders. We are thwarting—unintentionally of course, but really, thwarting—the fulfilment for India of our Lord's last prayer for His disciples: "that they may all be one, even as Thou Father art in me and I in Thee, that they also may be in us, that the world may believe that Thou didst send me."

The last clause adds to our responsibility, for it suggests that by standing in the way of Indian Christian unity we are also hindering the conversion of the world. But we

want to take another step ; it is not only by thwarting Indian Christian Unity, but by not having unity among ourselves that we are hindering the conversion of the world.

And so we come back to the old melancholy topic of our own disunion. There is only one spirit in which I dare look upon our disunion, and that is in the spirit of contrition. Disunion has been caused by my fathers' sins and your fathers' sins, and it is maintained by my sins and your sins. Speaking of our disunion ought always to be with "confessing my sin and the sin of my people" (Daniel. 9. 20); and Daniel's words are very apt to this confession. "O Lord, righteousness belongeth unto thee, but unto us confusion of face as at this day, to the men of Judah and to the inhabitants of Jerusalem, and unto all Israel that are near and that are afar off through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, because we have sinned against thee. To the Lord our God belong mercies and forgiveness. O Lord, hear. O Lord, forgive. Defer not."

"Defer not"—dare we really pray that? Yes, I think we dare, if our penitence is real, if no taint of self-defence or self-justification enters into our prayers. But if we wish to justify the past, then the past is not dead, the past is the present and also the immediate future. God will have to defer.

I am not in the least blind to the blessings which God has showered upon Christians in their disunion, even amidst intolerance and animosity. But those blessings are God's free mercies, not the results of our sins.

"Defer not." It is a simple truth that the words which we say in prayer do not make up our prayers. Praying is not *saying* prayers, but *praying* prayers. We have not prayed until the desire of the heart and the purpose of the will are both behind the words. "Defer not"—is the desire of our hearts behind those two words?

Now suppose that we really are praying that God will forgive our sins and bind up the broken body of His Son. If we are praying this insistently, if we really are saying "O Lord, hearken and do. Defer not," let us try at once to make clear to ourselves what is the desire of our hearts, what is the ideal of Christ's body which has been energizing in our prayers.

I am going to concern myself with ideals. I am not going to take up the question of the next steps toward Reunion. There is a more important thing in life than next steps. It is the governing idea. In reference to the hope of reunion the crucial question seem to me to be this: Have we now in common any ideal of the Church that ought to be? Is there any ideal of the Church that is to be which we can get multitudes of our contemporaries to accept? I believe there is.

The Church must be one, outwardly and inwardly, visibly and invisibly, bodily and spiritually, that the world may believe that God did send His Son to redeem it. The Church must be one, not by the loss of any vital and vitalizing peculiarity of any of the now separate bodies of Christians, but by its preservation, its development, its availability for the whole body.

My ideal of the basis of Reunion cannot be the Greatest Common Factor. That is an absurd conception, as our English Student Movement is coming to see. But you may hesitate to accept this conclusion off-hand because the Keswick Convention and other similar Conventions are supposed to rest upon the Greatest Common Factor basis. To which I reply, that, like all things which have real life and effectiveness, these Conventions have life and effectiveness because of some truth that is in them. In the present case the truth is that the central force in our Christian life is summed up in the words "Jesus loves me, and I love Jesus." It is, in short, the personal relation between the Saviour and me, His hold of me and my hold of Him. But that is no more like the greatest common factor of Christians than the nerve connections between the head and the members of the body is the greatest common factor of the members. The latter conception would be something palpably absurd. No less absurd would it be to say that the nerve connection just mentioned makes the differences of the members unimportant. On the contrary, it makes them important, because they are the measure of the range of the activity of those nerve centers. So it is the differentiation of Christians that gives to our Head the possibility of the fulness of that activity to which He in His condescension has limited Himself in any particular age or generation.

Indeed, if we wish to develop the true ideal of the Church, little else is necessary than to meditate upon St. Paul's allegory of the body and the members, and judge history by it and it by history. One direction of such meditation may be to reflect that as there are pairs and groups of similar members and hosts of similar blood corpuscles, so in Christ's body it may be divinely ordained that the members are connected together in groups and societies according to their natural similarities. So a part of my ideal of the Church that is to be is the several unity of groups of Christians having a relative independence and each charged with the function of bearing witness to, exemplifying and developing some vital truth. But such a group would never think of itself as *the* Church; and to avoid confusion perhaps it would not call itself a Church, but an order or army or a society.

The ideal of reuniting Christendom, let me repeat, is the preservation of everything vital and vitalizing. The method of reunion should be (if I may quote a phrase of the present Archbishop of York) "not compromise for the sake of peace, but comprehension for the sake of truth." Now I perceive that in India it is not only peace but war that inclines men to compromise. They see the battle of the Lord carried on ineffectively because of the disunion of His battalions. But that is no reason for a compromise either. So I will make an addition to the Archbishop's first clause in this sense, and I will bring into his second clause my ideal about the vital and the vitalizing. Then I think I shall have a satisfactory motto for our method of seeking reunion.

"Not compromise for the sake of peace or of success, but comprehension for the sake of truth and of life."

My fellow workers in the missionary cause, is not real downright level-headed humility the most difficult virtue for us? Is it not very hard, when God has blessed us and our own feeble missionary effort, to resist the inclination to believe that "we are the people, and wisdom will die with us"? No, you say; that is a little too hard. But I have said it many years to myself. Now let me put the thought more gently and more exactly. Is not our constant difficulty to believe in the greatness of God? He has brought us into His fold by one touch of truth. He has saved us by the outskirts of His ways. Our saving truth, we think, must be just the same saving truth for this one and that one and every one. It is a very natural illusion, because we bulk so large in our own imagination. But it is an illusion and the illusion which has caused most of the divisions of Christendom. We cannot believe that God has another way and another way and another way of bringing the souls which he has made all different, into the faith of His Son.

Our idea of the Church is the body of Jesus Christ. But his members present all the diversities of human nature. They ought to love to see it so. And yet they must (if they are not to give Him perpetual pain) so combine and mutually subordinate and coordinate their diversities that there is a real unity in that Blessed Body.

SELECTED.

GOD'S WAYS OF SPEAKING.

Geology copies God's handwriting on the pages of His rocks; astronomy copies God's handwriting and voice on the pages of His stars; physiology copies God's speech uttered through the human body; psychology—it is a copy of the laws of the human intellect; art it is a copy of God's beautiful thoughts organized into terms of steel or iron or wood, and they give us these marvelous textures. This universe of ours is simply a great wheel, a wheel fitted in another wheel, a vast complicated mechanism—never a lever getting out of place, never a wheel slipping a cog. But at the back of the whole stands an Inventor; at the back of the whole printing-press there is one keeping watch over His mechanism: at the back of all the flying wheels stands the great Father God in the silence, keeping watch above His own. These laws of nature through laud and sea and sky, through all the fruits, through all that lends us beauty and truth—they are the voices of God speaking to us. Then you find a man that has visious like Moses, who takes off his shoes when the acacia-bush flames in scarlet and burns like a sheet of fire. When Paul with his visionary power looks up, he perceives that God is speaking to him. Tennyson understands that God is nearer than breathing, and closer than hands or feet. We never can escape from Him. The angel of His goodness goes before us; the angel of His mercy follows after us. God is not a bundle of thunder-storms; God is not a sheath of red-hot thunderbolts; God is not upon the track of a sinner to overwhelm him for his sins; God follows after sinful men to recover them out of their transgressions. We are camped in the heart of God; we set up our tent in the midst of God's mind. We can no more lift ourselves out of the presence of God than a man can lift himself out of this universe by—excuse the expression—his boots. That is our hope. The way to fly from God is to flee into His arms. This world is so beautiful—this world—steeped in God's wisdom, colored with His love, flaming with His beauty; it is the voice of God. If we have a mind that is sensitive to His overtures of love, then the manifold voices of God in physical nature are the marvelous fact and event of human life.—Newell Dwight Hillis.

EDITORIAL NOTES.

पत्रकर्त्यांचे स्फुट लेख.

श्लोक.

सांगे ख्रिस्त गुरू तशा कृति करुं सदमं हा आचरुं ।
संसाराब्धि तरुं जगास उतरुं प्रेमें जगाला भरुं ॥
दुःखाचा निकरु अघोद्भव हरुं "देवाजिचें लेंकरुं" ।
नांवा सार्थ करुं सुनीति वितरुं ज्ञानोदया विस्तरुं ॥१॥

मद्यपाननिषेधक सभा गेले आठवड्यांत कल्याणनजीक वांगणी स्टेशनजवळ भरली होती. या सभेस एक हजारजवळ लोक जमले होते. अध्यक्षस्थानी या कामी सदा उत्सुक असणारे सर डा० भालचंद्र होते. या सभेत पुढील ठराव पास झाले:—(१) ना० गव्हर्नर-साहेब यांच्या पत्नीच्या व मुलीच्या आकस्मिक मृत्यूबद्दल सभेस फार दुःख होत आहे. (२) लिलांबानें दारूविक्रीचे परवाने देण्यांत येऊं नयेत, शाळेंत मद्यपाननिषेधासंबंधानें शिक्षण मिळावें; यात्रा, आठवड्याचे बाजार, रहदारीची ठिकाणे वगैरे जागीं दारू विकण्यास मनाई असावी, शिमग्यासारख्या सणांत दारूची दुकानें बंद ठेवावी. (३) खेड्यापाड्यांतील अडाणी लोकांस मद्यपाननिषेधाचा उपदेश करण्याकरितां इंडियन टेम्परन्स असोशिएशनकडून वेळोवेळीं उपदेशक पाठविण्यांत यावे. वरील ठराव सरकारकडे पाठवून दाद मागण्याचा अधिकार अध्यक्षांस देण्यांत आला.

वरील ठराव सभेपुढें येण्यापूर्वी अध्यक्षांनी आपल्या भाषणांत त्यांची चर्चा केली ती येणें-प्रमाणें:—“आपल्या विचाराकरितां कांहीं ठराव पुढें यावयाचे आहेत. त्यांत पहिला ठराव आपले गव्हर्नरसाहेब सर जार्ज क्लार्क ह्यांना पत्नी-वियोग व कन्यावियोग अकालीं झाला त्यासंबंधीं सहानुभूति दर्शविण्याचा आहे. गव्हर्नर-साहेबांची कन्या फारच प्रेमळ अंतःकरणाची होती. गोरगरिवांकरितां तिचे विचार होते, पण आतां ते सर्व विचार जागच्या जागीं राहिले. त्या अकालीं मृत्युमुखीं पडल्यामुळें आपली मोठी हानि झाली आहे. अशी सुबुद्ध कन्या अल्पवयांत एकाएकीं मृत्युमुखीं पडली ह्या-मुळें गव्हर्नरसाहेबांस किती दुःख होत असेल त्याची सहज कल्पना करावी. त्यांची पत्नीही गेल्या दिसेंबरांत गेली व त्यानंतर कन्येचा वियोग झाला. अशा दुहेरी वियोगामुळें त्यांचें दुःख दुणावले आहे. पण त्यांनीं दुःख गिळून येथें राहण्याचा निश्चय केला ही आपल्याला फार आनंदाची गोष्ट आहे. दुसरा ठराव मत्के

देण्याची पद्धति बंद करावी, लहान मुलांस दारू विकू नये, मद्यपाननिषेधासंबंधीं शाळांत चाळू असलेल्या पुस्तकांत धडे असावे, यात्रा वगैरे प्रसंगीं दारू विकण्याचीं दुकानें ठेवू नयेत, व गांवांतून दुकानें ठेवतांना लोकमताकडे लक्ष पोहोचवावें, अशाविषयीं आहे. ह्या मागण्या आपल्या नित्याच्या आहेत. मक्त्याच्या पद्धतीपासून फार हानि होते हें निर्विवाद आहे, व ती पद्धति बंद झाल्याशिवाय मद्यपानाच्या वाढीला आळा पडणार नाही, तसेंच दुकानें उघडण्यासंबंधीं लोकमत विरुद्ध असेल तर त्या ठिकाणीं दुकानें उघडू नयेत अशी शिस्त झाली पाहिजे. अज्ञान मुलांना स्वतःचें हिताहित समजत नाही, व मद्यावर नित्य आसक्त असलेला मनुष्य अज्ञानाच्या स्थितींत असतो, ह्यामुळें त्यास दारू विकण्याची मनाई असावी असें आपलें मागणें आहे. जत्रा, बाजार, वगैरे ठिकाणीं दुकानें उघडण्याचीच मनाई असावी. कारण त्या ठिकाणीं अजाण लोकांचा समुदाय जमतो, व त्यांचा मोहपाशापासून बचाव करावा हा सरकारचा धर्म आहे. अशा रीतीनें आपल्या मागण्या न्यायाच्या आहेत, त्या नवीन नाहीत. त्यांत मक्त्याची पद्धति बंद व्हावी हीच गोष्ट मुख्य आहे. इतर गोष्टी त्याला आनुपंगिक व सहज होण्यासारख्या आहेत. तिसरा व चवथा ठराव हे लोकांना दारू पिण्यापासून निवृत्त करण्याच्या विशेष प्रयत्नासंबंधीं आहेत. गुच्यापुढें मनुष्यानें उभें राहून आंत जाणाऱ्या मनुष्यास बुद्धिभेद करणें ह्यांत वस्तुतः कांहीं गैर नाही. तसा प्रयत्न करितांना जपलें पाहिजे. आपल्या मनुष्याच्या हातानें कांहीं अत्याचार होऊं नयेत. एरवीं बुद्धिवाद सांगण्यास हरकत नाही. गांवो-गांव उपदेशक पाठविणें अत्यंत अगत्याचें आहे. मोठ्या सभांतून भाषणें अथवा व्याख्यानें होतात, त्यायोगानें सामान्य लोकजागृति होते पण तेंच सतत चाळू ठेवलें पाहिजे व तसें करण्यास उपदेशकांची योजना अवश्य आहे. सभ्य गृहस्थहो, ह्याप्रमाणें ठराव आपल्या पुढें येतील त्यांचा आपण विचार करावा. साधारणपणें हे ठराव आपण येथें पसंत केले हणजे आपलें काम संपलें असें समजूं नका. मद्यपाननिषेधाच्या कार्यांत यश येण्याला सरकाराकडे कागळी करीत बसण्यापेक्षां आपण सेवन करावयाचें नाही असा आपला निश्चय पाहिजे. असा निश्चय असला हणजे मत्केदार अथवा इतर त्यांची साहाय्यकारी मंडळी ह्यांनीं कांहीं केलें तरी आपल्याला बाध नाही. आपला निश्चय मात्र

अटळ असावा. आपला निश्चय दृढ राहण्याकरितां जातीचे अथवा गांवाचे संप करा, आणि एकमेकांच्या मदतीनें आपला निश्चय कायम ठेवा.”

प्रार्थनासमाजाचें पाऊल करणीनें पुढें पडत आहे. ही संतोपाची गोष्ट होय. खालच्या जातींस वर आणण्याविषयीं समाजाचे प्रयत्न स्तुतीस पात्र आहेत. ही गोष्ट समाजानें मनावर धरून त्या दिशेनें योग्य काम चालविलें आहे. जातिभेदावर समाजानें पाय देऊन त्याला खाली पाडलें. यूरोपियन स्त्रीयांबरोबर समाजवाल्यांचीं दोन तीन लग्नें झालीं आहेत, पण त्यापेक्षां विशेष महत्वाचा विवाह नुकताच मुंबई प्रार्थनासमाजांत झाला त्यावरून आह्मांस फार संतोष वाटतो. मि० सय्यद अबदूल कादीर हे मुसलमान गृहस्थ प्रार्थनासमाजाचे एक जुने सभासद असून ते निराश्रित लोकांसाठीं श्रम करीत आहेत. ते बरेच दिवस विधुर होते. हल्लीं त्यांचा विवाह कल्याणीबाई नांवाच्या हिंदू स्त्रीबरोबर झाला आहे. या बाई पंढरपुरच्या अनाथगृहामध्ये होत्या. या नवीन जोडप्याचा धंदा एकच, हणजे कनिष्ठ लोकांस वर आणण्याचा असल्यामुळें या विवाहांत दुधांत साखर पडली आहे. या जोडप्याचें आली प्रेमपूर्वक अभिनेदन करितों व त्यांच्या पवित्र कामांत त्यांस दुप्पट वळ प्रभु देवो असें इच्छितों. प्रार्थनासमाज ख्रिस्ती समाजाप्रमाणें मिश्र होईल तेव्हां त्यास आंतून अधिक वळ येईल.

खडकीनजीक पुणें एथें थोड्या दिवसां-मागें एका मुरळीशीं एका समजदार महारानें हिंदुरीतीप्रमाणें विवाह करून तिला पावन केलें हें ऐकून आह्मांस फार आनंद वाटतो. महार जातींत इतर जातीपेक्षां मुरळ्या अधिक आहेत. त्यांचा सर्व आयुःक्रम पापांत जातो. मुरळी कितीही चांगल्या आचरणाची असली व ती एकाच पुरुपाला धरून राहिली तरी तिच्या लेंकरांस त्या जातीकडून कधीं मान मिळत नाही. त्यांचा लग्नविधि होणें तो तशाच लोकांशीं व्हावा लागतो. इतर लोक मुरळीच्या संतानाशीं शरीरसंबंध करीत नाहीत. यांतच खंडोबा देवाची वरात जगजाहीर झाली आहे. हणून धर्माळा लोक मान देतात असें दिसत नाही. मुरळ्या हणजे सदा भ्रष्टाचारी असा लोकांचा साधारण समज आहे, याकरितां अशा वाईट मार्गापासून त्यांचें रक्षण करण्यासाठीं त्या जातीनें पुढें यावें याची गरज आहे. समाज-

सुधारणा यालाच हणतात. समाजातील भ्रष्ट व अनीतीच्या चालींचा मोड करणे हें त्या जातीतील सुज्ञ लोकांवर फार अवलंबून आहे. या जातीच्या पुढाऱ्यांनी ही गोष्ट मनावर घेतली तर इतर जातींचे लोक व सरकारही त्यांस मदत करण्यास तयार होईल. अशा कामीं प्रथम अडचणी येतील. खडकीच्या वरील प्रकरणांत मारामारीपर्यंत गोष्ट येऊन ठेपली होती. ब्राह्मण व इतर जातींतही पुनर्विवाहाचे प्रकरणांत अशा गोष्टी घडल्या आहेत, पण पुढारी लोक अशा अडचणींतून पार पडणार नाहीत, तर समाजसुधारणा होणें कठीण. लोकांत एकापेक्षां अनेक गोष्टी घडल्या मग त्या त्यांच्या अंगवळणी पडतात. पुण्याचे महार जातीनें ही गोष्ट मनावर घेऊन शेवटास न्यावी यांतच भूषण आहे.

लॉर्ड मिंटो, हिंदुस्थानचे व्हाइसराय गेले आठवड्यांत लेडी मिंटोवरोबर चालले असतां त्यांच्या कुत्र्यावर दुसऱ्या एका कुत्र्यानें हल्ला केला, तेव्हां त्यांनीं त्या दुसऱ्या कुत्र्यास हांकून लावले व स्वतांच्या कुत्र्यास कुरवाळू लागले असतां त्यांच्या हातांस लाळ लागली. पुढे शोध केल्यावर समजले कीं, तो दुसरा कुत्रा पिसाळलेला होता हणून लॉर्ड व लेडी मिंटो या उभयतांस पाश्र्वर पद्धतीनें औषधोपचार करण्यासाठीं कसौलीचे डाक्टर सिमल्यास आले आहेत. दंश झाल्याशिवाय विषाची बाधा होत नाही, हा साधारण समज आहे, तरी कांटा मोडल्यावर नाइटा होऊं नये हणून हा बंदोबस्त आहे. आमच्या लोकांनीं यावरून शिकावें कीं, प्रकृतीचें मान नीट रहावें हणून वेळींच सावधगिरी घेतली पाहिजे. बैल गेल्यावर झोंपा करण्यांत अर्थ नाही. लॉर्ड मिंटो हे आपलीं कामें पूर्ववत् पहात आहेत.

तुर्कस्थानचे नुकतेच पदच्युत झालेले सुलतान यांनीं आपल्या नांवावर इंग्रजी व्यांकांत सुमारे दोन कोटी रुपये ठेवले आहेत. त्यासंबंधाचे कागद चौकशी करणाऱ्या कमिशनच्या हातीं लागले आहेत, पण या माजी सुलतानचे सहीशिवाय त्या व्यांकेतील एक दिडकीही कोणास काढतां येणार नाही. राजे लोकांस आपल्या गादीचा व मालकीचा भरंवसा नसतो. राजाचा रंक केव्हां होईल याचा नियम नसतो, हणून राजे लोक परदेशी व्यांकेत आपले पैसे ठेवितात. असें कीं, कठीण प्रसंग आल्यास आपणाला आपल्या मानाप्रमाणें रहा-

ण्याची पंचाईत पडूं नये. राजे लोकांचा हा दूरदर्शपिणा योग्य आहे. मनुष्याला कसला प्रसंग येईल हें सांगवत नाही, हणून जगाच्या पुत्रांनीं जगासारखें शहाणें व्हावें हें योग्य आहे.

पिसाळलेल्या कुत्र्याचे विषावर पाश्र्वर पद्धत हिंदुस्थानांत फार उपयोगी पडत आहे. सरकारानें ही संस्था चालविली असून पिसाळलेलें कुत्रें चावल्यास रोग्यास तिकडे पाठविण्याचा नेहमीं सुलभ वेत केलेला असतो. या संस्थेस कसा जय येत चालला आहे हें त्या संस्थेचा १९०७ सालचा जो रिपोर्ट नुकताच प्रसिद्ध झाला आहे त्यावरून कळतें. पाश्र्वर पद्धतीनें रिपोर्टाचे सालीं एकंदर १३४९ रोग्यांस औषधोपचार करण्यांत आला. त्यांपैकी ४३३ युरोपियन व ९१६ हिंदी होते. या रोग्यांपैकी २ युरोपियन व १६ हिंदी रोगी पिसाळलेल्या कुत्र्याच्या दंशानें मरण पावले व बाकी सर्व लोक बरे झाले. पिसाळलेल्या कुत्र्याचा दंश झाल्यावरोबर जे रोगी या संस्थेच्या स्वाधीन झाले ते बचावले. पाश्र्वरपद्धतीवर आमच्या लोकांचा असावा तितका भरंवसा नसल्यामुळें पुष्कळ लोक देशी उपाय करून मृत्युमुखी पडतात. पिसाळलेल्या कुत्र्याचे विषावर आमच्या लोकांत कांहीं चांगले उपाय आहेत, पण त्यांची पूर्णता झालेली नाही. अज्ञान लोकांचे हातीं हे उपाय असल्यामुळें व सुज्ञ लोकांस ते न कळल्यामुळें ते तसेच पडून राहिले. पश्चिमेकडील लोकांचा एक महत्वाचा गुण हा आहे कीं, हातीं घेतलेलें काम जय येईपर्यंत ते सोडीत नाहीत. पाश्र्वरची पद्धत याच मासल्याची आहे.

ज्याचें पाप त्यालाच धरतें, या सत्याचा अनुभव नेहमीं येत असतां लोक पापाला वारंवार बळी पडतात हें मोठें नवल आहे. पुण्याचे लष्करहद्दींत एका सहा वर्षे वयाच्या मुलीचा दागिन्याचे लोभानें एका नीच मनुष्यानें खून केला. त्याची हकिकत पुण्याचे पत्रांत प्रसिद्ध झाली आहे त्यावरून मनुष्याचें पाप त्यालाच कसें धरतें हें दिसून येतें. या इसमाचें नांव छोटूराम बक्ष असून तो १३ नंबरच्या खेंचराच्या पलटणींत गाडी हाकण्याच्या कामावर आहे. ता० ११ रोजीं छोटूराम दीन महंमद याच्या घरीं आला व आपण जादूगार असून तुझ्या मुलीचा खात्रीनें पत्ता लावून देतो असें ठार झालेल्या मुलीच्या आईस हणाला. लिंबू, उडीद नारळ वगैरे पदार्थ निरनिराळ्या ठिकाणीं ठेवि-

त्यावर छोटूराम यानें अंगांत संचार झाल्याचा आविर्भाव आणला व मुलगी अमुक एका ठिकाणीं खात्रीनें सांपडेल असें सांगितलें. रात्री कंदील घेऊन माणसें मुलीस धुंडाळण्यासाठीं निघालीं परंतु सोसाऱ्याच्या वाऱ्यामुळें शोधण्याचें काम अपुरें राहिलें. दुसऱ्या दिवशीं छोटूराम पुनः आला व मुलगी सांगितल्या ठिकाणीं न सांपडेल तर आपण मिशी उतरून देऊं असें हणाला. त्याच्या सांगण्याप्रमाणें मंडळी त्याच्यासह मुलीच्या तपासास गेली व मुलगी तिच्या गळ्याभोंवतीं, शरीराच्या इतर भागांनीं दोऱ्यांनीं घट्ट आवळलेली व फडक्यांत गुंडाळलेली सांपडली. मुलगी सांपडल्यावर मुलीच्या अंगावरचे २५ रुपये किंमतीचे दागिने छोटूरामानें ७ रुपयांस मारवाड्याच्या येथें गहाण ठेवल्याचा सुगावा लागला व त्यावरून पोलिसनें छोटूरामास पकडलें.

पुण्याचें बंदेमातरम् पत्र बंद झालें. संपादक व भारतभूषण छापखान्याचे मालक संकटांत पडले. अखेर “राष्ट्रीयत्वाची मीमांसा” व “इंडियन न्याशनालिझम्” यासारखी पुस्तके कधीं छापणार नाहीं असें माजिस्ट्रेटपुढें कबूल करावें लागलें. हल्लीं छापलेलीं पुस्तके जाळल्यास हरकत नाहीं असेंही त्यांनीं हटलें, हणून त्या संबधानें खटला न करितां पुस्तके जाळवीं असा माजिस्ट्रेटनें हुकुम केल्याचें समजतें.

ज्ञानोदय.

BOMBAY, 20 MAY, 1909.

The Late Rev. H. J. Bruce.

रेवरेंड ब्रूस साहेब.

मंगळवार ता० ४ मे रोजीं रे० ब्रूस साहेब आपल्या वयाचे ७४ व्या वर्षी पांचगणी एथें मरण पावले व दुसऱ्या दिवशीं त्यांची प्रेतक्रिया सातारा एथें झाली. एक वेळेस डा० बिसल साहेबांनीं असें हटलें कीं, “साधेल तर प्रभूनें आपणास हिंदुस्थानांतूनच स्वर्गांत चढण्याची आज्ञा द्यावी,” त्याप्रमाणें त्या देवभक्तास प्रभूनें तसाच प्रसंग दिला व महाबळेश्वरास कमिटी मीटिंगसाठीं गेले असतां तेथून त्यांस अगदींच अल्प काळांत स्वर्गाचें बोलावणें झालें. ब्रूस साहेबांसही त्याच पर्वतावरून स्वर्गाचा मार्ग धरण्याचा प्रसंग आला व त्यांचीही इच्छा डा० बिसल साहेबांप्रमाणें पूर्ण झाली.

ब्रूस साहेब वरेच दिवस आजारी असून वयाचें मानही अधिक असल्यामुळे त्यांस स्वस्थ पडून रहाण्याची पाळी आली होती, तरी त्यांचा स्वभाव फार शांत असल्यामुळे व विश्वासाची बळकटी झाल्यामुळे त्यांनी मोठ्या धैर्यानें सर्व दुःख सोशलें व आतां आपल्या वरील विसाव्यांत ते प्रभूजवळ गेले आहेत. तेथें त्यांस आतां कोणत्याही प्रकारचें दुःख भोगण्याची व त्रास सोसण्याची गरज राहिली नाही. त्यांच्या मरणानें अमेरिकन मराठी मिशनांतील सर्वांत जुना मिशनरी गेला, अर्थात् देशी ख्रिस्ती मंडळीचा एक जुना मित्र नाहीसा झाला.

ब्रूस साहेब या देशांत प्रथम १८६३ सालीं आले त्या वेळेस देशी मंडळी बाल्यावस्थेंत होती व मिशनकाम वग्याच जोरावर चाललें होतें. त्या वेळेस मिशनरी लोकांची संख्या फार थोडी होती, तरी कामाची व्यवस्था सुरेख होती. मिशनरी लोकांचा व देशी मंडळीचा एक जीव होता ह्मणून मिशनकामाला जोर आला होता. सर्वत्र ऐक्यभाव व प्रेमभाव एकत्र नांदत होता. ब्रूस साहेबांच्या चरित्राकडे पाहणें ह्मणजे आमच्या पोरपणच्या गोष्टींची आठवण करणें असें आहे. आही शाळेंत शिकत असतां ब्रूस साहेब भर तारुण्यांत इकडे आले. त्यांनीं प्रथम अहमदनगर एथें मराठी भाषेचा अभ्यास केल्यावर त्यांची नेमणूक खोकरास झाली. त्या प्रांताचें काम काहीं वर्षे केल्यावर आबट साहेब (डा० आवटचे वडील) यांची बदली साताऱ्यास झाल्यामुळे त्यांस राहुरीस यावे लागलें व राहुरी व खोकर या दोन मिशनप्रांतांचें काम त्यांस पहावें लागलें. तें काम त्यांनीं मोठ्या आस्थेनें व प्रेमानें केलें. त्यांच्या काळांत त्या दोन प्रांतांत अनेक नव्या मंडळ्या स्थापण्यांत येऊन त्यांवर पाळक नेमण्यांत आले. त्याप्रमाणें अनेक तरुणांस शिक्षण प्राप्त होऊन त्यांपैकीं कोणी पाळक, शिक्षक व उपदेशक बनले आहेत. खोकरास असतां त्यांनीं एका लहान बाळाचा वासिस्मा केला. तोच बाळक हल्लीं वाढून एक वजनदार मिशनकामदार असून आजोबा बनला आहे. याप्रमाणें बराच काळ तेथें काम केल्यावर साताऱ्याचें स्टेशन रिकामें झाल्यामुळे त्यांची बदली तेथें झाली. तेथें त्यांनीं साताऱ्यास काम करून त्या प्रांतांत नवीन मिशनस्टेशनें उघडलीं. जरी साताऱ्याच्या कामाची बाहेरून वृद्धि व्हावी तशी झाली नाही, तरी ब्रूस साहेबांनीं शक्य ती मेहनत करणें सोडलें नाही. सातारा

हा त्यांचा अखेरचा प्रांत असून तेथेंच त्यांनीं आपला देह मातीशीं मिळविला.

ब्रूस साहेबांनीं अनेक लहान मोठ्या पुस्तकांची मराठी भाषांतरें केलीं आहेत. लेखनकला त्यांस फार चांगली साधली होती. तुलनादर्शक शारीरशास्त्र हा त्यांचा ग्रंथ लोकमान्य आहे. पवित्र शास्त्राचा मराठी कोश जरी रे० कासमभाई यांनीं केला तरी त्यास हल्लींचें स्वरूप येण्यास ब्रूस साहेब कारण आहेत. कोलंबियन नांवाचा लहान छापखाना त्यांनीं प्रभूच्या पायां अर्पण केला होता. त्यावर लक्षावधि प्रति छापून त्या लोकांस फुकट वांटण्यांत आल्या आहेत व त्यांकडून इलाखाभर शुभवर्तमान गाजविलें गेलें आहे. मिशनरीपैकीं ज्ञानोदयाच्या मराठी भागांत जर कोणी सेवा केली आहे तर तींत ब्रूस साहेबांचा नंबर सर्वांत वर आल्याशिवाय रहाणार नाही. मि० कुकडे यांच्या कारकीर्दीतील ज्ञानोदयाचीं पुस्तकें पाहिलीं तर त्यांत ब्रूस साहेबांचे पुष्कळ लेख सांपडतील.

ब्रूस साहेबांची काम करण्याची रीत फार मासलेवाईक असे. ते आपल्या कामाचें टिपण वर्षासाठीं करून ठेवीत असत व पूर्वसंकेताप्रमाणें सर्व कामाचा शेवट करीत असत. कोणतेंही काम हातीं घेण्यापूर्वीं पुरता विचार करीत व हातीं घेतलेलें काम कधीं सोडीत नसत किंवा अर्धवटही टाकीत नसत. कामाचें धोरण अशा रीतीनें ठेवल्यामुळे त्यांच्या हातून अनेक कामे बिनबोभाट झालीं आहेत. मिशनचा वार्षिक रिपोर्ट ते बहुत वर्षे तयार करीत असत व त्यांत त्यांची टापटीप वाखाणण्याजोगी असे. साहेबांचे अंगीं वक्तृशीरपणा हा गुण फार वर्णनीय होता. यामुळे त्यांच्या कामांत अंतर पडत नसे. जें करायाचें तें नेहमीं नीटनेटकें असावयाचें; ह्मणून त्यांच्या कोणत्याही कामांत चुका पडत नसत.

ब्रूस साहेबांचा एक विशेष गुण हा होता कीं, देशी ख्रिस्ती लोकांवर त्यांचा पूर्ण भरंवसा असे. त्यांनीं सांगितलेल्या गोष्टींवर ते विश्वास ठेवीत असत. संशयखोरपणा त्यांच्या अंतःकरणाला शिवला नाही, आणि आमच्या मतें त्यांच्या ख्रिस्ती जिण्याची हीच खरी साक्ष आहे. या कारणामुळे देशी ख्रिस्ती लोक नेहमीं त्यांची भीड धरीत असत व त्यांशीं योग्य प्रकारें वागत असत. त्यांचें वर्तन जसें आंत तसें बाहेर असे. कपटकावा काय आहे हें त्यांस ठाऊक नव्हतें. असा त्यांचा स्वभाव असल्यामुळे त्यांस सर्व लोक ख्रिस्ती मिशनरी समजत

असत. ज्या भक्ताचे ठायीं संशय नव्हता त्याचे ठायीं खुनशीपणा कोटून असणार? या साहेबांचें मन अनेक वेळां दुसऱ्यांनीं दुखविलें पण त्यांनीं कधीं कोणाचा सूड उगविला नाही. हातीं अधिकार असला ह्मणजे सूड घेणें फार सोईचें असतें. तरी ब्रूस साहेबांनीं उदार मनानें पुष्कळांस क्षमा केली आहे.

ब्रूस साहेबांचें देशी ख्रिस्ती लोकांवर फार प्रेम असे. तें अनेक वेळां त्यांच्या अंतःकरणांतून आपोआप बाहेर पडलें आहे. ते आपल्या स्वभावाप्रमाणें शांत रीतीनें तरी प्रेमळपणानें लोकांशीं बोलत. त्यांचा प्रेमाचा सलाम त्यांच्या हात हलविण्याकडूनच दिसत असे. देशी ख्रिस्ती लोकांचा अनेक वेळां त्यांनीं पाहुणचार केला आहे. राहुरी व खोकर प्रांत जरी त्यांनीं सोडला होता तरी तिकडील लोकांला ते कधीं विसरले नाहीत. अहमदनगरच्या वार्षिक सभेला जेव्हां जात तेव्हां आपल्या जुन्या कामदारांस नेहमीं एकत्र जमवून त्यांची भेट ते घेत असत. ही त्यांची प्रति वार्षिक सभा कित्येक वर्षे चालली होती.

ब्रूस साहेबांच्या मिशनरी कामाचा शेवट एकंदरीनें फार चांगला झाला. त्यांनीं आपला विश्वास शेवटपर्यंत राखला, आणि आतां ते आपलें प्रतिफळ पावण्यास गेले आहेत. त्यांच्या पाठीमागे त्यांच्या मडम साहेब व एक कन्या मिशनकामांत आहेत, वडील चिरंजीव यूरोपांत असून ते लेखणीवर आपला निर्वाह करीत आहेत. त्यांच्या विद्वत्तेमुळे वर्तमानपत्रांचे चांगल्या लेखकांत त्याचें नांव गाजलें आहे. अमेरिकेंत ब्रूस साहेबांच्या दोन कन्या व दोन पुत्र आहेत. प्रभु त्यांच्या दुःखी भायेंस व सर्व लेंकरांस समाधान देवो व त्यांच्या प्रियांचे पावलांत त्यांचें पाऊल पाडो.

प्रफं यथाकाळीं हातीं न आल्यामुळे हें आर्टिकल गेले अंकांत घालतां आलें नाही.

NOTES ON C. E. TOPICS.

य० क० सभेच्या विषयावर टांचण.

मे. २० ३०. विषय—शुभवर्तमान गाजविलें नाही असें ठिकाण.

रोमं. १०:१-१५.

शुभवर्तमान गाजविणें हें प्रत्येक यत्न करणाऱ्याचें कर्तव्य आहे. कारण तशी त्याला त्याच्या प्रभूचीच आज्ञा आहे. प्रभूची आज्ञा त्याचा कोणता शिष्य अवमानील बरे?

यत्न करणाऱ्यांनो, तुम्ही प्रभूची ही आज्ञा—शेवटची पाळीत आहांत काय? आपल्या वर्तणुकीनें, वाचनें व कर-

णीने शुभवर्तमानाची घोषणा होते काय? आमच्या ह्या प्रिय हिंदुस्थान देशाला शुभवर्तमानाची अखंत गरज आहे. खऱ्या देवाची ओळख आमच्या देशबंधूस झाली तर हा आपला देश भरभराटीस आल्याशिवाय राहणार नाही. लोकसंख्येच्या मानाने ख्रिस्ती लोक या देशांत फारच फार थोडे आहेत. तेव्हां प्रत्येक ख्रिस्ती मनुष्याने शुभवर्तमानाची घोषणा जारीने केली पाहिजे.

हल्लींचा काळ असा आला आहे की, आमच्या देश-बांधवांस आर्मीच शुभवर्तमानाची घोषणा केली पाहिजे. जर ते ख्रिस्ताकडे येणार असतील तर ते तुमच्याच द्वारे येतील हे लक्षांत असूया. यत्न करणाऱ्यांना, तुम्ही ख्रिस्ताचे अनुयायी आहात. तुमच्या संस्था स्वतःसाठी नसाव्यात. इतर कामे करावीत हे बरे आहे; पण यत्न करणाऱ्यांनी शुभवर्तमान गाजविणे कधीही सोडू नये. अमेरिकन बोर्डाचा रिपोर्ट पाहिला तर हेच दिसेल की, शुभवर्तमान गाजविण्याच्या कामी तेथील यत्न करणाऱ्या संस्था फारच फार पुढे आहेत. त्या मिशनरी पाठवितात व पैसेही विपुल देतात. देशी यत्न करणाऱ्या संस्था हा किता गिरवितील काय? दि नॅशनल मिशनरी सोसैटीला मिशनरींची व पैशाची अखंत गरज आहे. **मुंबई इलाख्याच्या यत्न करणाऱ्या ऐक्याने एखाद्या तरी मिशनरीचा खर्च उचलावा** अशी लेखकाची सूचना आहे. या सूचनेचा विचार होईल काय?

VARIETIES. स्फुट विषय.

विनतारेच्या विद्युत्यंत्राने घड्याळें वरावर लावणें.

सध्यांचा काल प्रगतीचा आहे असें ह्मणण्याची चाल आहे, त्याचप्रमाणे हा काल विद्युत्चा आहे असेंही ह्मणण्याचा सांप्रदाय पडला आहे. ह्यांत वराच तथ्यांशही आहे ह्यांत कांहीं शंका नाही. कारण मनुष्याने मनांत आणल्यास सर्व कामें विद्युच्छक्तीनें करून घेण्याचें शक्य झालें आहे. विद्युत्शक्तीचा उपयोग करण्यास धातूच्या तारांचें सहाय्य अत्यावश्यक आहे असें परवां परवांपर्यंत वाटत असे. पण तो मनु आतां पालटला आहे. चालू युग विद्युत्युग तर खरेंच; परंतु अगदीं अलीकडे विद्युद्वाहकांची ह्मणजे धातूच्या तारांची आवश्यकता नाहीशी झाली आहे. मार्कोनीने विनतारेचें संदेशयंत्र काढलें हें सर्वांना विभ्रुतच आहे. त्याचप्रमाणे विनतारेचें संवादयंत्र (Telephone) ही निघालें आहे. ह्या नवीन शोधामुळे संदेश पाठविण्याची फार सोय झाली आहे. हीं दोन्हीही यंत्रे विद्युत्हरीच्या सहाय्यानें चालतात, त्याच तत्वाच्या अनुरोधानें आणखी एक यंत्र नुकतेंच तयार करण्यांत आलें आहे. मोठमोठ्या शहरांतून बहुजनसमाजास उपयोगी पडण्याकरितां मोठमोठीं घड्याळें सर्वदा दिसतील अशा ठिकाणी लाविलेलीं असतात. मुंबई, कलकत्ता, मद्रास यांसारख्या मोठ्या शहरांत या प्रकारचीं घड्याळें लाविलेलीं आ-

हेत. या घड्याळांनीं हरएक वेळीं एकच वेळ दाखविणें किती अवश्यक आहे हें येथे सांगण्याची जरूरी नाही. घड्याळें कितीही काळजीनें व मेहेनतीनें केलेलीं असलीं तरी तीं अगदीं एकसारखीं कधींही होत नाहीत व त्यामुळे त्यांनीं दाखविलेल्या वेळामध्ये फरक पडतो. हा फरक पुढे नये ह्मणून अलीकडे विजेचा उपयोग करतात; ही विद्युत् धातूच्या तारांतून नेलेली धसते. मुख्य घड्याळ व इतर घड्याळें यांचा अशा तारांनीं संयोग केलेला असतो, यामुळे मुख्य घड्याळ्याचा लंबक ज्या वेळीं आपल्या कुऱ्याला (escapement) हलवितो, त्याच वेळीं इतर त्याशीं संलग्न असलेलीं घड्याळांचीं कुत्रींही विद्युत्प्रवाहाच्या सहाय्यानें हालतात व त्यामुळे सर्वे घड्याळें बरोबर चालतात, त्यांपैकी कोणतेही मागे राहत नाही किंवा पुढें जात नाही.

ह्या घटनेत अगदीं अलीकडे सुधारणा झाली आहे. ही सुधारणा करणारा मनुष्य व्हिएन्नाचा राहणारा आहे, व त्याचें नांव फ्रॅन्स मोरावेझ असें आहे. त्यानें मार्कोनीच्या यंत्राप्रमाणेंच युक्ती बसविली आहे. सतारयंत्रांत प्रत्येक आंदोलनास दुसऱ्या घड्याळांच्या चुकीची दुरुस्ती होत असते; परंतु नवीन रचनेत ही दुरुस्ती मिनिटांतून एकदां केली जाते. मिनिटाच्या ६० टोक्यांपैकी ५९ टोक्यांच्या वेळीं विद्युत्हरी उत्पन्न होत नाहीत; परंतु ६० व्या टोक्यास एकदम मुख्य घड्याळाच्या स्थानीं १०० विद्युद्दटाच्या सहाय्यानें विद्युत्हरी उत्पन्न होतात. त्या लहरी सर्व बाजूंनीं प्रसरणशील असल्यामुळे इतर घड्याळांवर पडतात. त्या येथें ग्राहकाच्या (Receiver) सहाय्यानें शोषण केल्या जातात व घड्याळांत विद्युत्चुंबकाच्या सहाय्यानें दुरुस्ती केली जाते.

विएन्ना शहरभर ह्या युक्तीच्या योगानें सर्व घड्याळें सध्यां लाविलीं जात आहेत. शोधकाचें असें ह्मणणें आहे की, एका शहरांतच काय पण आस्ट्रियातील सर्व घड्याळें व्हिएन्ना शहरांत बसून ह्या युक्तीनें वरावर लावितां येतील. शा० प्र०

EPITOME OF NEWS.

वर्तमानसार.

व्यावहारिक, राजकीय इत्यादि.

Secular.

मुंबई.

शंकर विष्णु नांवाच्या पोलिस शिपायानें बाबुला तलावावरील शंकर अनंत नांवाचा चहाचा दुकानदार, त्याची आई भागीरथी व अनंत नरसी नांवाचा नोकर यांस इजा केल्याच्या आरोपावरून त्याजवर माजगांव पोलिस कोर्टांत म्याजिस्ट्रेट मि० दस्तुर यांजपुढें खटला चालू होता. गेल्या बुधवारी संध्याकाळीं आरोपी शंकरच्या दुकानांत गेला व तेथे त्यानें एक पेलाभर चहा मागितला. चहा प्याल्यावर फिर्यादी त्याजपाशीं पैसे मागू लागला. तेव्हां आरोपी त्यास धमकी देऊ लागला. नंतर हें प्रकरण हातघाईवर येऊन

आरोपीनें शंकर यास तापलेल्या तेलाच्या कडईवर टकललें. त्यामुळे कडईतील तेल भागीरथी व अनंत यांच्या अंगावर सांडून त्यांस इजा झाली. शंकर यास बरीच इजा झाल्यानें त्यास हॉस्पिटलमध्ये पांचविण्यांत आलें. खटला तहकूब राहिला आहे.

पारशी लोकांच्या प्रेतावर जूरी भरविण्यांत पुष्कळ वेळ जात असल्यानें प्रेतविधीच्या कामीं अडचण पडते यासाठीं एक पारशी कॉरोनर नेमण्यांत यावा असा अर्ज मि० अरदेसर मंचरजी मुद्दा यांनीं ना० गव्हरनर साहेबांस केला होता. या अर्जास अंडर सेक्रेटरी मि० हॉटसन यांजकडून असें उत्तर देण्यांत आलें आहे की, जूरी भरविण्याच्या कामीं उशीर होत असल्याबद्दल कॉरोनर जबाबदार नाही, हें सिद्ध करण्यास पुष्कळ दाखले आहेत. ना० गव्हरनर साहेबांस असें कळलें आहे व तुम्ही स्वतःही कबूल केले आहे की, मि० चॉक व मि० लॅवर्ट यांस जूरी भरविण्याबद्दल बोलावणें करण्यांत आल्यास ते वेळ न घालवितां नेहमीं हजर राहतात. कित्येक वेळां सर्व काम आटोपण्यास विलंब लागतो. याचें कारण कॉरोनर यांजपुढें पोलिसकडून जो पुरावा दाखल करण्यांत येतो, तो कित्येक वेळां घोटाळ्याचा असतो, व त्यासंबंधानें काळजीपूर्वक चौकशी करण्याची जरूर असते. ही चौकशी पारशी ज्ञातीचा कॉरोनर नेमल्यानें अधिक लौकर होईल असें वाटत नाही. यासाठीं हल्लींच्या स्थितीत फेरबदल करणें बरोबर होणार नाही असें ना० गव्हरनर साहेबांचें मत आहे. पोलीसच्या चौकशीतही फाजील वेळ जातो असें सरकारास वाटत नाही. यासाठीं या बाबतींत कांही करितां येण शक्य नाही.

इलाखा.

काळ पत्राचे माजी संपादक रा० खरे यांस सहा महिन्यांच्या कैदेची शिक्षा झाली होती. ती कमी होऊन दोन महिन्यांची करण्यांत आली होती. ही शिक्षेची मुदत भरल्यानें रा० खरे यांस ता० १० रोजी सोडून देण्यांत आलें असें समजतें.

श्री० सयाजीराव महाराज गायकवाड यांची स्वारी कोल्हापुरास गेली होती. त्यांस तेथील मराठा एज्युकेशन सोसायटीकडून एक मानपत्र देण्यांत आलें. मानपत्रास उत्तर देतांना महाराजांनीं सदर संस्थेस मदत करण्याचें अभिवचन दिलें.

बाबू अरविंद घोष यांची सुटका झाल्यामुळे इलाख्यातील कांहीं ठिकाणीं सभा भरून त्यांस अभिनंदनपर तारा पाठविण्यांत आल्या आहेत.

अमदावाद येथील रणछोडलाल छोटालाल हायस्कूलच्या १०८ विद्यार्थ्यांची सोय होईल असें एक विद्यार्थी-गृह बांधण्याचें सरकारानें ठरविलें आहे. सदरील इमारतीला ६७००० रु० खर्च येईल असा अंदाज आहे. त्यांपैकी ३५००० रु० मि० चिनुभाई माधवलाल हे देणार आहेत असें सरकारांनीं जाहीर केले आहे.

पुण्याचे लष्करांत रहाणारे हरि रावजी यास हरिदास विठ्ठलदास याचे २०० रुपये देणें होतें. या देण्याची फेड हरी रावजी लहान लहान हप्त्यांनीं करून

त्यावद्दल खातेबुकावर हरिदास याची पावती घेत होते. एके दिवशीं हरि रावजी याच्या वायकोनें हरिदास यास पांच रुपये देऊन पावतीसाठीं खातेबुक पुढें टाकलें. या संधीचा फायदा घेऊन हरिदासानें खातेबुकावरील २०० या आंकड्यांत फरक करून त्या ठिकाणीं २७२ केले. हरिरावजी याच्या नजरेस ही गोष्ट आली, तेव्हां त्यानें फिर्याद लावली. कॅन्टोन्मेंट मॅजिस्ट्रेटनीं हरिदास यास १ महिना सक्तमजुरी व ५०० रुपये दंड अशी शिक्षा दिली. या रकमेपैकी १०० रुपये फिर्यादी हरि रावजी यास द्यावे असा ठराव झाला आहे.

सातारा बॉव खटल्याचा निकाल:- ता० ३ मि० रोजीं दुपारीं सेशन जज यांनीं निकाल सांगितला. असेसरांच्या अभिप्रायाप्रमाणें सेशन जज्याचें मत पडून श्रीपती गुरव याला दोपमुक्त झणून सोडून देण्यांत आलें. आणि पहिले तीन आरोपीं हणजे भाऊ बाबाजी, कोंडी पुंडलिका आणि महादेव कुळकर्णी यांजवर आरोप शावीत होऊन त्यांस अनुक्रमें पांच, तीन आणि चार वर्षांच्या सक्तमजुरीच्या शिक्षा ठोठावण्यांत आल्या.

महाड येथील राष्ट्रमुख पत्राचे संपादक रा. पालवणकर यांस राजद्रोहाच्या आरोपावरून दीड वर्षांची सक्तमजुरीची व ५०० रु. दंड याप्रमाणें शिक्षा झाली होती. त्यांनीं माफी मागितल्यावरून ना० गव्हेर्नर साहेबांनीं त्यांची एक वर्षांची शिक्षा कमी करून ५०० रु. दंडही माफ केला आहे. बाकी राहिलेल्या सहा महिन्यांच्या कैदेच्या शिक्षेपैकीं सुमारे एक महिनाच भरावयाचा राहिला आहे.

नवसरी येथें गेल्याच्या मागील शुक्रवारी रात्री लंडन सिनेमेट्रोफाफ कंपनीचा खेळ जंगी प्रेक्षकसमुदायापुढें सुरु असतां केरीसिन तेलाची टांकी फुटून इंजिन उडालें व त्या योगानें आग लागून सुमारे सहा हजार रुपयांचें नुकसान झालें. एंजिनड्रायव्हरला थोडी दुखापत झाली आहे. इतर कोणासही इजा झाली नाही.

जहाल मंडळीकडून यंदा मुंबई इलाख्याची प्रांतिक सभा विजापूर येथें भरण्याची खटपट चालली होती. पण ज्यांनीं राष्ट्रीय सभेच्या मुख्य नियमावर सही केलेली नाही त्यांना असें कॉन्फरन्स तेथें भरविण्याची मनाई विजापुरच्या कलेक्टर साहेबांनीं केलेली आहे.

पुण्याचे सेशनस जज मि० बार्ली यांजपुढें सरदारखान महमदखान नांवाच्या मुसलमानावर खटला चालू होता. सदर मुसलमान गुलबुर्गा येथील राहणारा असून सन १९०४ सालीं एका मुसलमान स्त्रीच्या खुनासंबंधानें त्याचा तपास पोलिसकडून चालू होता. तो गुलबुर्गाहून पळून गेला होता. त्याचा पत्ता सन १९०६ सालीं उमरावती येथें लागून तेथें त्यास पकडण्यांत आलें. नंतर आगगाडींतून त्यास गुलबुर्गा येथें नेण्यांत आलें. त्याच्या हातांत बेड्या घातलेल्या होत्या तरी त्यानें पोलिसच्या ताब्यांतून सुटून जाण्याचा प्रयत्न केला. त्याच्या वरोवर आगगाडींत एक जमादार व कान्स्टेबल होता. ते गाडींत निजले असतां आरोपीनें आपला एक हात मोकळा करून पोलिस शिपायाजवळची तलवार घेतली व तिनें पोलिस शिपायाची मान कापण्याचा प्रयत्न केला. इतक्यांत दफेदार

त्यास चावल्यामुळे त्याचा प्रयत्न फसला. एका स्त्रीचा खून केल्यावद्दल त्याची प्रथम निजामच्या राज्यांत चौकशी करण्यांत आली. तींत तो निर्दोषी ठरून सुटला. पुण्याच्या सेशनस जज्यांनीं त्यास वरील गुन्हावद्दल दहा वर्षांची सक्त मजुरीची शिक्षा दिली.

हिंदुस्थान.

रंगून येथें ता० ६ रोजीं एका मजुरानें दंगा केला. आपली वायको आपल्याशीं विश्वासघात करून दुसऱ्याच्या घरांत गेलेली पाहून त्यानें आपल्या जवळील सुरी काढून तिला दुखापत केली. सदर स्त्री हॉस्पिटलमध्ये अत्यावस्थ स्थितींत आहे. या मजुराना पाठलाग दुसऱ्या एका मजुरानें केला, त्यासही त्यानें सुरीनें इजा केली. त्याच्या जवळ कोणी गेल्यास तो त्यास सुरीनें इजा करण्याची धमकी देई. शेवटीं त्यास एक विटकराचा टोला लागून तो पडला. त्या वेळीं त्यास पकडण्यांत आलें. नंतर लोकांनीं त्यास यथेच्छ मार दिला.

शामनगर स्टेशननजीक फाटकें उलटीं लावून आगगाडीस अपघात करण्याचा प्रयत्न करण्यांत आला. तावडतोव ब्रेक दावून गाडी उभी करण्यांत आल्यामुळे अपघात होण्याचें टळलें. ईस्टर्न बंगाल रेलवेवर ज्या ठिकाणीं आजपावेतो वाँगोळे फेंकण्यांत आले आहेत त्या ठिकाणाजवळच शामनगर हें ठिकाण आहे.

अदमासें तीन महिन्यांपूर्वी ओरिया जातीची एक २५ वर्षे वयाची स्त्री आपल्या पतीवरोवर कलकत्यास आली व दोवेंजण मोठ्या आनंदानें गेल्या बुधवारपर्यंत कलकत्यांत आपल्या घरी राहत होती. ओरिया जातीच्या पडदा छियांनीं कलकत्यासारख्या शहरीं राहण्याची रुढि नाही ह्या कारणानें ही वाई कलकत्यास आल्यावर तिला परत तिच्या घरीं पाठविण्याविषयीं नातेवाईकांनीं व ज्ञेयांनीं तिच्या नवऱ्याला पुष्कळ आग्रह केला. हणून कांहीं दिवसांनंतर आपल्या घरीं आपल्या पत्नीस पाठविण्याचा त्यानें विचार केला. व त्याप्रमाणें आपल्या पत्नीस त्यानें विचारलेंही. तथापि तिनें ह्या विचाराला हरकत घेतली. ही गोष्ट ज्ञातीच्या लोकांना कळतांच त्यांनीं या उभयतांवर वहिष्कार घातला. या योगानें भिऊन जाऊन आपल्या वायकोस वळजवरीनें त्यानें घरीं पाठविण्याची तयारी केली. आपला पती आपलें ऐकत नाही, घातक रुढी आपल्या सुखाच्या आड येत आहे असें पाहून या गरीब अवलेनें अखेरीस आत्महत्या केली!

जवानअल्ली नांवाचा एक श्रीमंत मुसलमान गृहस्थ आपल्या तरुण सुखरूप पत्नीसह मक्रेस जाण्यासाठीं हावरा स्टेशनच्या फ्लॅटफार्मवर आला असतां स्टीमरवरील सुलतानखान नांवाच्या एका खलाशानें त्याची स्त्री पळवून नेली होती. ही स्त्री गेल्या गुरुवारीं एकदम हावरा पोलिसपुढें घेऊन दाखल झाली. सुलतानखानानें आपल्यास मिदनापुरास नेलें व तेथें थोडे दिवस तो आपल्याजवळ राहिला व नंतर त्यानें आपल्यास पाठवून दिलें असें सदर स्त्रीनें पोलिसास सांगितलें. आरोपी फरारी झाला आहे.

एका लहान वयाच्या मुलीवर जुलूम करून तिच्या मृत्यूस कारणीभूत झाल्यावद्दल सिलेटच्या एका जमीनदारास पकडण्यांत आलें आहे.

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मांल १॥ रु.

अमोलिक नेत्र.

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Notices.

Literary Communications, Books for Review, &c., should be sent to the ACTING EDITOR, the REV. W. G. ORR, B.D., BEWAR, and all News to the News Editor, the REV. S. M. GHILAM, BARRIPUR, FATEHGARH, before the 15th of the month.

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Indian Standard.

Editorial Notes.

It has been referred to as an ironical circumstance that the first legislative enactment of the reformed Imperial Council should have been in the direction of a further curtailment of the "freedom of the press." In reality, the anomaly lies not in the passing of the measure, but in the situation which has rendered it so imperatively necessary. The new Press Act, like all merely repressive measures, has admittedly its element of danger. The reluctance with which it has been introduced is probably the best guarantee that it will be used only in the best interests of the Indian people. We hear much in these days of the freedom of the press; but, it may reasonably be asked, on what law of reason or conscience rests the demand for freedom to incite to violence and bloodshed, to thwart the ends of justice, and poison the wells of national and social life? To speak of freedom in this connection is merely to juggle with words. One of the first duties of a civilised Government is to place such "liberty" under every form of restraint at its command.

* * * * *

Freedom, so far as it can be claimed as a moral right at all, means not exemption but responsibility. It is in fact the recognition of a law more sacred than that imposed by any mere external authority, to which man owes unwavering obedience. It means, in the last resort, freedom of conscience, and

Freedom
and Lic-
ence.

rests, historically, on the essentially Christian conception of the moral dignity of man. Anything further removed from the unbridled licence hitherto enjoyed by the more lawless section of the native press, it would be indeed hard to imagine. The new Act aims at the more effective control of a class of criminal who is at war, not with the British Government, but with society at large. If it be impossible to turn the sedition-monger into a loyal subject by an act of Council, it is at least essential that every effort be made to restrict the sphere of his baneful influence.

* * * * *

**Release of
Deportees.** The release of the nine prisoners deported under Regulation 3 of 1818 over a year ago presents another aspect of the policy of Government with regard to political offenders. It emphasises once more the entire absence of vindictiveness in the measures adopted for the suppression of sedition; it brings out also the deep sense of responsibility under which the extreme measure of deportation is resorted to. The circumstances which led to the deportation of these persons are known fully only to those immediately concerned in their removal; and their assurance must be accepted that conditions have so far changed as to justify their being released. While it may be hard to acquit them of all responsibility for the situation they have helped to create, it would be erroneous to conclude that they are necessarily identified in sympathy with the anarchical conspiracy which has grown to such dimensions in their absence. They are at least being given a fresh opportunity of co-operating with Government in the suppression of violence and disorder, and thus proving the sincerity of their desire for their country's weal.

* * * * *

**The Stand-
ard and
Politics.** We publish this month a letter protesting against the publication of "one-sided political views" in the *Indian Standard*. In reply, it need only be said that the *Indian Standard* never has been the mouthpiece of any political party. That the Indian Church has a real and vital interest in public events will, we trust, be generally acknowledged. We claim no more than that we have always endeavoured to present these in a fair and reasonable light. Home-politics are seldom referred to in these pages, and then only when the issues are of such far-reaching importance that it would be mere affectation to ignore them. We regret that in

this instance we should have wounded the susceptibilities of our correspondent; but there are questions that transcend mere party-politics, and, rightly or wrongly, we believed the recent constitutional crisis to be one of them.

* * * * *

Many are the snares that beset the path of the unwary editor! Another correspondent points out that “‘Ludhiana’ apparently was not present when the question of marriage with a deceased wife’s sister’s daughter came up” in the General Assembly. It appears that, as stated in other reports of the Assembly, the action of the St. Andrew’s Kirk-Session was not approved, it being decided that such a marriage “is not contrary to the law of God, nor forbidden by the Presbyterian Church in India.”

A Correction.

* * * * *

From an address recently given by Mr. S. M. Mitra, we quote the following passage on the House of Lords, viewed from an Indian standpoint :—“The average Indian has no idea of the British Constitution or the Cabinet. He does not even know of the existence of the Secretary of State for India. His loyalty centres round three “Lords,” or “Lat Sahibs” as he calls them. The first is the “Bara Lat,” by which he means the Viceroy; the second is the “Chhota Lat,” or the Provincial Governor; and the third is the “Jangi Lat,” or the “Lord of the Battle-field,” which is the favourite name for the Commander-in-Chief in India. India is conservative and aristocratic. The Rajas, of whom there are 622, all look up to the Lords. If you should send a plain “Mr. Jones” or “Mr. Smith” out as a Viceroy, they would not have any respect for him. If, therefore, you “smash” the House of Lords, you also smash the strong links between England and India.”

India and the Lords.

* * * * *

The results of the protracted labours of the Scottish Churches Commission have now been published in two large volumes. From the financial summary it appears that in all a sum of nearly half-a-million pounds, or about seventy lacs of rupees, has been transferred to the legal Free Church. Whatever view be held of the final allocation—and the legal decision necessitated an extremely liberal provision for the successful litigants—it is a relief to all concerned that a final settlement has at

The Churches Commission.

last been reached, and that the Churches now know precisely how they stand with regard to the administration of funds.

* * * * *

From the Monthly News Sheet of the World's Missionary Conference, we extract an article by Professor D. S. Cairns, Aberdeen, on the aim and scope of the Commission appointed to consider the Missionary Message in relation to non-Christian religions. The subject is one of intense practical interest to every missionary in the foreign field, and in view of current criticisms of missionary work and methods, the Report of the Commission will doubtless have a distinct apologetic value as well. The problem is one that every missionary is called to face, and of which he must find at least a working solution in his daily life and work; and the collation of material from the most varied fields in every part of the world should prove of inestimable benefit. That such a topic should have been selected as a special subject of inquiry, is itself a mark of the times. It is a recognition of the exceeding breadth and fulness of our Lord's command to *preach* the Gospel to every creature.

To the Uttermost.

“Let him that stole, steal no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.”

THE fourth chapter of the Epistle to the Ephesians closes with a series of moral counsels, each of which might well form a separate subject of study. Taken together, they present for our guidance a broad principle of spiritual culture that is full of rich suggestion.

In the first place, it will be noticed that each prohibition is accompanied by a *positive moral injunction*, expressed or implied. Of this, the verse above-quoted is perhaps the most striking illustration.

The Apostle Paul had grasped the principle that to take anything out of a human heart, and keep it out, you must put something else in. Nature, we say, abhors a vacuum; let us remember that no less does grace. You will never root greed and selfishness out of the human heart by merely placing a ban on greedy and selfish acts. You never make a man truthful by forbidding him to lie; honest by forbidding him to steal. Paul's method is thus not only hopeful, but radically sound. “Let him that stole, steal no more, but let him labour with his hands.”

Further, we cannot fail to observe the sublime faith of the Apostle in the capacity of the human heart brought under the power of Christ to *respond to his appeal*. What an ideal to set before a man whose ways have been markedly dishonest: “Working with his hands the thing which is good, that he may have to give to him that needeth.” We talk down to men's level; we meet them on their own ground; we appeal to motives we think they will be able to understand. Paul, like his Master, never did. Mark how Christ sets ever in the foreground the obstacles that stand in the way of those who would follow Him. He would have none misunderstand His service; underestimate the demand he makes upon them, when he says: “Follow me.” So the great Apostle was ever surprising men out of their pettiness and meanness by the greatness of the moral demands he made upon them in the name of Christ; and he in turn had reason to be surprised at the wonderful response of which they proved themselves capable. Is it not the lesson of our own experience that it is thus the best service is won? Who among us has not been

inspired to do, and be, what we never should have done or been, but for those who believed in us more than we believed in ourselves ?

But we must look deeper than this, if we would discover the real secret of Paul's power over the hearts of men. The root of his faith in man was his unconquerable faith in the *power of the Gospel* he proclaimed. It was the power of Christ Himself to which he looked to convert that thief into an honest man ; and that power was one which he knew to be able to save to the uttermost—to change him into all that God would have him be. His Gospel aimed at no less ; and to aim at less, or be content with less, was in reality to set the Gospel aside in favour of something else. The only power he knew that could bring this man one step in the direction of moral victory, was that which claimed in the name of the risen Christ to bring him all the way. How was he to be raised ? Was the love of Christ equal to the task ? Then, why stop short at bidding him earn his living by honest labour ? Let him have a margin over, to give to him that needeth.

Lastly, we do well to remember that Paul's method was Christ's method—is *God's method* of dealing with men. Alas ! we say, how gladly would we trust our fellows, ask much of them, expect much of them, had we not been disappointed so often. And yet, all that can be urged against this unconquerable hope in man, may be urged with equal force against God's dealings with man from the beginning. "Surely they are my people, children that will not lie." "Surely they will reverence my Son." How humanly Christ sets forth the imperishable hope of God in man ! And how often that hope would seem to have been stultified ! The Cross, the supreme symbol of God's love to man, remains to all ages, as has been truly said, the crowning monument of man's broken faith with God.

Yet from that Cross, the symbol of defeat, that last, appalling evidence of the awful iniquity of the human heart, has streamed forth the soul-subduing power which has brought thousands of humble, believing suppliants to the throne of grace. When all else had failed, God's gentleness has made them great. Paul's method was God's method. Here lay the secret of his success. Here may lie the secret of our failure. We ask too little ; we expect too little ; and hearts respond but slowly even to the little we demand. "Ask," Christ says, "and ye shall receive"—for it is He alone who can bestow.

Assembly Reports.

We publish in full two reports of wide general interest submitted to last General Assembly. One is the Report of the Committee on Union presented by Dr. Wilson of Indore. The other is that of the Committee on Theological Education, presented by Mr. Velte of Saharanpore.

I.—CHURCH UNION.

THE Committee on Church Union beg to submit to the General Assembly the following report:—

In accordance with the resolution of the last General Assembly of the Presbyterian Church in India, the Committee on Union appointed from its members a sub-committee, empowered to meet with similar committees of other Churches for the purpose of drawing up a statement of fundamental doctrine and basal principles of policy, to be submitted to the Assembly and to other Churches willing to negotiate towards union as a basis of a federal union, or of such a union as will permit the Missions and their foreign members to retain their connection, where desired, with their home Churches, and to carry on their work in their own way, and to follow the modes of worship to which they are attached, and at the same time permit the Indian Christians to join in an organization that would tend to give expression to a common spiritual life, to afford opportunities for mutual counsel and fellowship, and to develop a spirit of self-government and independence, through its being in harmony with the genius, character and social conditions of the Indian people.

A sub-committee was accordingly appointed, consisting of the following members: Revs. N. Macnicol, Poona (Convener); J. F. Steele, Anand; (Vice-Convener); D. G. Malhar, Poona; B. Ellis, Beawar; Thomabhai Pathai, Kaira; Mr. W. J. Johory; and Dr. Wilson, Indore.

The action of this Church through last Assembly, shortly after its meeting, was communicated to secretaries and other officials in most, if not in all, of the Evangelical Churches and Societies at work in India, with an invitation to join in considering possible ways of unit-

ing the Indian Christians in such a way as to give more efficiency to the Christian forces, more opportunity of self-development, and greater proof to the non-Christian world of the Divine life and power in the Christian Church.

In response to this invitation, a number of Churches and Societies appointed small committees to meet in a joint-Committee.

After correspondence it was arranged to hold a joint-meeting of Committees at Jabalpur on the 9th April (1909).

At the Conference, which was held accordingly, there were present delegated representatives of the South India United Church, the Methodist Episcopal Church, the Friends' Missions, the Christian Mission, the American Marathi Mission, the Christian Alliance Mission, the Presbyterian Church in India. A number from various Churches, not delegated, were also present.

Letters were read from representatives of the Basel Mission, and of the Wesleyan Mission, expressing warm sympathy with the purpose of the Conference, although no official delegations had been appointed by their Societies to be present at the meeting of the joint-committee.

The question of the nature of the union to be aimed at was first considered. After some discussion it was agreed that the time for organic or corporate union had not yet come, but that some kind of a federal union was desirable and feasible, and that this should, in the first place, be sought.

In considering the nature of the federation to be formed, the question was, shall the federation be such that its ultimate aim may be an incorporate union, or shall its basis be so broad as to make it possible for certain Churches to come into the federation, which do not seem likely to be willing to do so, if the basis of federation is the recognition of the validity of the orders of the different Churches ?

It was agreed that the Conference should limit its aim in the present instance to a federation planned on the basis of the mutual recognition, by the different Churches, of the validity of each other's ordinances, ministry, membership and discipline, believing that a federation on these lines would be more effective for the present, and would ultimately be able to include within itself other Churches that do not now see their way to enter into it.

The Conference finally unanimously adopted a series of resolutions embodying a plan for federation which it was agreed to communicate to the Churches represented, and to circulate widely with a view to eliciting opinions in regard to it.

An Executive Committee, of which the convener of the Assembly Committee on Union, and also that of its sub-committee, are members, was appointed to take such steps as may seem fit in furthering the aims of the Joint-Committee.

The Resolutions of the Conference have been translated into the chief vernaculars, and widely distributed. They have been sent to the Presbyteries of the Church, with a view to the more intelligent consideration of them by the Assembly.

Resolved :

The Assembly having heard with gratitude regarding the unanimity of the representatives of the Churches that met at Jabalpur in Joint-Committee to negotiate a union of Churches, express its thankfulness to God for the earnest desire on the part of many branches of the Christian Church in India for more manifest union, and for the encouraging progress of the movement towards it indicated in the action of the Joint-Committee.

And, having considered the resolution proposed by it, the Assembly would approve generally of the principle of Federal Union therein adopted, the basis proposed, the plan of organization, and the methods of realizing the objects contemplated in the federation.

Further, the Assembly agree to continue its Committee on Union, and instruct it to pursue its labours along the line of the resolutions and proposals of the Joint-Committee, and to transmit a copy of the report on Union to Presbyteries for their consideration and that of their Kirk Sessions, and also the Courts of other Churches for their information and suggestions, with an invitation to all interested in the subject to send any suggestions relative thereto to Mr. S. R. Modak, Joint Secretary of the Joint-Committee, Ahmednagar, or to Rev. W. A. Wilson, D.D., Convener of the Joint-Committee, Indore, not later than March 31st, 1911.

II.—THEOLOGICAL EDUCATION.

THE following are the theological institutions in connection with the Presbyterian Church of India, which have been recognised by the Assembly, and in which men are trained for the work of the Christian ministry as licentiates, pastors or evangelists:—

- (1) The Theological Seminary at Saharanpur.
- (2) The Fleming Stevenson Theological College at Ahmedabad.
- (3) The Malwa Theological Seminary at Indore.
- (4) The Jalna Theological School (now at Poona).
- (5) The Theological School at Panhala.

1. *The Theological Seminary at Saharanpur* is the oldest of these institutions, having been established in 1885. It is maintained by the Punjab and North India Missions of the Presbyterian Church in the U. S. A., and governed by a Board consisting of four members appointed by these and four members appointed by the Presbyteries of Lahore, Ludhiana, Allahabad, and Farukhabad. It receives students not only from these Presbyteries, but also from other Presbyteries and Missions. Thus, during the last two years, men have been sent to Saharanpur for training by the U. F. Missions in Rajputana and Nagpur, by the London Mission in Alnora, and the Swedish Mission in Khandesh. Urdu is the medium of instruction. Those, however, who are able to do so, may take the course in English. The Seminary provides for three courses of study.

(1). A higher theological course, called the Licentiate Course, extending over a period of four years, five months of each year being spent by the students in study, and seven months in practical work. The session extends from October to February.

(2). The Village Pastors' Course, intended to prepare men for the work of teachers and pastors in the villages. Like the Licentiate Course, it also covers a period of four years, each year being divided into five months of study and seven months of active work. The session follows immediately after the close of the session for the Licentiate Course, and extends from March to July. This arrangement makes it possible for one staff of teachers to do the work of both departments.

(3). A Preparatory Course, the object of which is to fit men for entering the Seminary and taking up the studies of the Licentiate Course. The staff consists of four full-time teachers, two of them being foreign missionaries, and two former graduates of the Seminary.

The number of students enrolled on October 1st was 47, of whom 30 were reading the Licentiate Course, and 17 were in the Village Pastors' Class. The total number who have graduated since the Seminary was opened is 123, of whom 13 graduated during the last three years.

2. *The Fleming Stevenson Theological College* was established by the Irish Presbyterian Mission in 1891, and is named in memory of the late Dr. Fleming Stevenson. The staff now consists of one foreign missionary and one Indian tutor, a graduate of the College. Both give their whole time to the work of this institution. During the last year fourteen students have been in attendance, while within the last three years ten of the students have completed the entire four years' course, and have passed out to engage in mission work.

The instruction is given in the Gujerati language. The course extends over four years, each year being divided into two terms, the first extending from February 15th to April 30th, and the second from July 1st to October 15th. During the remaining portions of the year the students are engaged in practical mission work.

Owing to the smallness of the staff, only two classes can be carried on at the same time; accordingly, new admissions to the College are made every second year. A Preparatory School is maintained in connection with the College, at Anand, in which young men looking forward to entrance into the College are trained not only in the higher subjects of the vernacular course, but also in Holy Scripture, in the Catechism and in Church History. On passing out from the Preparatory School, the candidates, before admission to the College, work for two years under the supervision of a missionary, and also must each year appear before the Presbytery for examination in Scriptural subjects.

3. *The Malwa Theological Seminary at Indore*, maintained by the Canadian Presbyterian Mission. The Seminary has the full-time services of a Principal, who is a foreign missionary, while two European professors in the College and two Indian professors also assist in the work of instruction. It is governed by a Board of Directors, composed of members of the Mission and of the Presbytery. The courses of instruction and the sessions correspond to those of the Fleming Stevenson College; the course covering four years, and each year having two sessions, the first extending from February 1st to

April 30th, the second, from July 1st to October 15th. During the remaining portion of the year the students are engaged in practical work under the supervision of a missionary or a Presbytery.

A Preparatory Class is maintained at Russelpore, where young men are taught in Scripture, the Shorter Catechism, Biblical Geography and general knowledge relating to the Bible, with a view to their entering the Seminary. The course covers a period of two years. Fresh additions to the Seminary are made every second year, thus making two classes, a Junior and a Senior, through the course. The first class was opened in 1901; another class will be begun in February next. The number of students in the class begun is nine.

For some years the Presbytery has encouraged young educated men in mission service within its bounds to study under its care a course in Theology, with a view to secure for those at present pursuing the course, some of the advantages of College training. An arrangement has been made whereby during the month of April several series of lectures will be given on the more difficult parts of the second year's work, to the students of the first two years; these being grouped into one class for the purpose. Assistance in the work will be given by teachers of the Arts College. In this way it is hoped educated young men in larger numbers will be induced to seek training for the work of the Christian ministry.

It is interesting to observe how much these three institutions have in common. In each of them the necessity of preparatory training is recognised, to fit men for entering upon a course of theological study. In each also the course extends over four years, and each year is divided into almost equal portions of study and practical work.

4. *The Training Class for catechists and village workers*, maintained by the United Free Church Mission in the Bombay Presbytery, has been removed, during the past year, from Jalna to Poona. The course is prescribed by Presbytery, and is completed in three years. When students go up for honours, additional subjects are prescribed for them. The Presbytery has also drawn up a higher course for those who can use English as the medium of instruction. Such students study privately under the direction of a missionary.

5. In the Kolhapur Presbytery, in place of the theological department in the Mission School at Sangli, which has been

discontinued, a sort of *Summer School* is held during the months of April and May at Punhala. The classes are taught by two foreign missionaries and two Indian pastors. The course extends over four years, special emphasis being laid on Bible study. The number of students was 31, but all of them were mission workers, and only a few of them are likely to go before Presbytery for licensure.

6. The arrangements for theological instruction in the Sialkot Presbytery are the same as those which obtain in the Presbyteries of Bombay and Kolhapur. Fifteen students are under instruction, but they are all men who have had some experience of village work, the years of service ranging from two to fourteen years. The course prescribed is one of four years, during which time the students are required to carry on their studies and their village work as well. The work of teaching is divided between two missionaries, each of whom takes the class successively for about six weeks. Thus, the class is kept at work for about three months each year. During the last three years two men have been licensed, and five have passed out as village teachers.

7. In the Presbyteries of Calcutta, Santhalistan and Nagpur, no provision has been made for regular theological instruction. Most of the study that is done is done privately, members of Presbytery helping as time permits.

Training Schools, or Training Classes for the preparation of men for village work, especially for the work carried on in connection with the mass-movement, exist at the following places: Mainpuri, a central Training School, with an attendance of about 80, including men and women; and Local Training Schools at Etah, Fatehgarh, Etawah and Allahabad, Ferozpur, Daska, Kalimpong, Anand and Russelpore. These are doing an important work for the Church, and sending out scores of workers each year. During the last two years from 20 to 300 students have been in attendance at these schools. *Summer Schools* constitute a very important feature in the work of the Church within the Synods of North India and the Punjab. Summer Schools are held in nearly all important centres, and last for about a month. They supplement and continue the work of the Seminary and the Training School, and encourage the men already trained to continue their studies, and to fit themselves for greater usefulness and more efficient service.

Book Notices.

NOTES ON MODERN JAINISM. *By Mrs. Sinclair Stevenson.* (Irish Mission Press, Surat. Price one Rupee).

This is a careful and accurate study of modern Jainism, and has the special advantage of having been prepared on the spot, in touch with its subject. It opens with a short account of the life of Mahavira, and of the schism which resulted in the rise of the well-known Svetambara and Digambara sects. Then follows an account of the Jaina scriptures, and of the rules and customs which regulate the lives of ascetic and lay members of the order. The analysis of Jaina doctrine is particularly full and instructive, and conveys some impression of the barren wilderness through which the saint must wander who would attain the final goal—"without caste, unaffected by smell, without the sense of taste, without feeling, without form, without hunger, without pain, without sorrow, without joy, without birth, without old age, without death, without body, without Karma, enjoying endless happiness." In connection with the last of the Nine Categories—*Papa*—we are told of a religious school-book which closes the enumeration of the eighteen sins with the following injunction: "Children, you must not commit such sins aimlessly, where no end can be gained for yourselves, and the interests of your relatives are not concerned; moreover sins should be kept within bounds." In fact, the sense of the *moral* evil of sin would seem to have become all but wholly obscured. One chapter deals with the Jaina worship, as performed in the Digambara, Svetambara and Sthanakavasi (Dhundhia) sects. Festivals and institutions are treated of in the closing sections. The book is one that should be in the hands of every Indian missionary.

INDIA AND MISSIONS FOR MISSIONARY STUDY CLASSES. *By Rev. V. S. Azariah.* (C. L. S. Price four annas.)

A new edition of this pamphlet, revised and enlarged, has now been issued. One chapter has been re-written, and questions have been added to each chapter as an aid to systematic study. The book

is full of useful information, and is well illustrated by helpful diagrams. Five chapters are devoted to the Religions of India, and two to Christianity in India. Two closing chapters deal with modern Missions and their results, and what remains to be done. The treatment of each topic is necessarily brief, an advantage rather than otherwise in a book of the kind. It forms a suitable introduction to a more elaborate study of Missionary work in India.

STUDIES IN THE BOOK OF ACTS. *By G. S. Eddy, M.A. (C. L. S.*
Price four annas)

These studies are prepared specially for the use of students and other young men, and are published at a price that brings them within reach of all who care to use them. They cover a period of fourteen weeks, or almost a hundred studies. There is no attempt at a detailed commentary, or even an exhaustive treatment of the narrative; but the subjects are well divided and the salient points of each clearly brought out. Questions and reference are provided, to enable the student, as far as possible, to think and study for himself. The brief introduction dealing with the scope and purpose of the Book of Acts is exceedingly well done; there is also a valuable chronological table. The text-book is one of the best of its kind that we have seen, and we trust it will be widely used.

A LIFE OF JESUS CHRIST IN MODERN ENGLISH, FOR THE USE OF SCHOOLS. *By the Rev. James Smith, B.A. (Macmillan and Co.*
Price four annas.)

This is a useful book, and will meet a real need in many schools. It is simply a consecutive narrative of the life of Jesus compiled from the four Gospels, and rendered into modern English. The order adopted in such a "harmony" is always open to criticism, but for the purpose in view the question of order is perhaps not of the first importance. The language is simple and direct, and the attainments of the ordinary High School pupil have been kept in view throughout. In the new revised edition now in the press, references to the Authorised Version have been added at the head of each paragraph, and a few foot-notes have been inserted. In addition to being used as a school text-book, this little volume will doubtless be found useful for distribution to English-speaking Indians. Copies may be obtained per V. P. P., from the Compiler, Rev. Jas. Smith, Grant Road, Bombay.

Letter to the Editor.

THE STANDARD AND POLITICS.

DEAR SIR,—Will you permit me as a subscriber to the *Indian Standard* to enter my protest against the publication in its columns of one-sided political views?

I see that a new Editor was to be appointed, and I hope that he will so manage his high office that no reader will ever be able to discover from his "Notes" whether he is a Radical or a Unionist in politics.

The *Indian Standard* is the Organ of the Presbyterian Church in India, and that Church has not yet identified itself with the fortunes of any political party.

Yours truly,

H. R. SCOTT.

Surat.

The Missionary Message in relation to Non-Christian Religions.

BY PROF. D. S. CAIRNS, D.D.

(From the *Monthly News Sheet* of the World Missionary Conference.)

THE purpose of the Commission, as defined by the Executive, is the study of the problems involved in the presentation of Christianity to the minds of the non-Christian peoples. There are two or three main issues involved. There is, first, the primary interest. How can the Christian faith be so expressed as to make it intelligible and powerful in its appeal to the different peoples to whom it comes as a new message? We all recognise that, so far as language goes, the missionary must present that message to these peoples in their own tongues. To proclaim it in his own language, and to expect them to learn that language, would be folly. To preach it through interpreters, would be only a shade better. Every one recognises that it is

the first duty of the missionary to make himself thoroughly at home in the letter and in the spirit of the language of the land to which he goes, and that the greater the mastery of it which he is able to acquire, the more he can avail himself of all its resources of expression, its grammar, its idiom, its hidden resources of cadence and suggestion, the better will he serve his Master. The work of acquiring a mastery of the language is universally recognised as his primary duty. But, behind the task of translation into the language lies the task of translating the Gospel into forms of thought familiar to the people. Every land has its own ways of looking at the great problems of life and destiny, its own ways of conceiving of God and the world and the soul, and the relation between them, has wrought them out in its own dialect of thought, and has its own idioms of religion and morality. These, too, the true missionary must learn, if he would be able to bring his own faith to bear upon the people. For these, as well as the language, have arisen in the minds of the non-Christian races under the training of the providence of God, who "made of one blood every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after Him and find Him." However degraded such a religion may sometimes be, there are always in it such true and living moral and religious ideas. A great modern missionary has said that he had never yet gone to a non-Christian people, but he found that the Spirit of God had been there before him.

If this be so, then the search for such Divine elements in the religious life of these peoples, and the true use of them in the preaching of the Gospel, must certainly be one of the primary duties of the missionary. This is confirmed by the invariable practice of the New Testament writers and of our Lord Himself. Everywhere we find them speaking to those who heard them, not only in the verbal language with which they were familiar, but in the spiritual mother-tongue. "To the Jews I became as a Jew, that I might gain Jews; to them that are without law, as without law. I am become all things to all men, if by any means I might save some." The most striking instances of this use of the existing spiritual idiom in the New Testament, are the name "Christ" by which He was known to the Jew, and the name "The Word of God" whereby He was made known to the Greek.

The first task then of the Commission has been to inquire as to how, through this spiritual translation, the Gospel can be made most powerful in its appeal to the non-Christian races

The second part of its task has been to inquire what bearing all this new material had upon Christian thought at home, how it could be so used by Christian theology as to be made available for the training of the future teachers of the Church at home and abroad, and for the strengthening of the hands of those already in the field. The great need of every age is a living theology, a theology which can be preached with absolute conviction, and which can find its way straight to the hearts and minds of men, because it meets their deepest wants and solves their most urgent problems. The Christian religion has hitherto maintained itself in the world, and increased in power, because it has always more or less been able to meet the deepest needs and solve the deepest problems of each new age and race. God has further used these needs hitherto to bring out from age to age the undiscovered riches of the Gospel of His Son. So was it in the New Testament times, and so has it been in all the centuries. The Divine Spirit, as the Master promised, reveals Him thus afresh to every new age. Here, therefore, in the disclosure of the deepest spiritual needs of the peoples of the five great non-Christian religions, the Church has set before it to-day a rich mine of suggestion, and a task of high but arduous opportunity. May it not be expected that a close comparison of these universal human needs with the sacred writings will bring to light the hidden riches of the Christian salvation? The Christian who will look back on the way in which he has won his living knowledge of God in Christ will find, as a rule, that each new gleam of light came to him in the pressure of some spiritual necessity which taught him to find in the revelation that for which his spirit hungered. The preacher knows that the endeavour to meet the needs of his hearers led him on to a richer faith. Shall not the disclosure of the spiritual need of the whole world lead the Church onward towards some new discovery of God in Christ?

With such aims and hopes as these, the Commission has pursued its labour. With the purpose of accomplishing that object the Commission drew up a schedule of inquiries, which were directed to bringing to light the judgment of missionaries as to two main points—(1) What were found to be the living forces of the non-

Christian religions, the elements in these faiths that were to-day alive and powerful either in restraining men from faith in Christ or in leading them onward to that faith? (2) What were found to be the living forces of the Christian Gospel, the elements in it which had been found to be most powerful in the winning of men?

This schedule was sent out to a large number of missionaries in all the five great fields—the countries in which Animism is the prevailing religion, China, Japan, Moslem lands, and India; and also to a certain number of converts from the non-Christian religions. The answer to these inquiries has been most gratifying. About a hundred and fifty papers and a great mass of printed material have been received from all parts of the world.

This correspondence has proved to be of extraordinary interest and value. The abundance and the high quality of the material has proved that our missionaries have been thinking long and deeply on the very question which the Commission has raised. It would be a counsel of perfection to print the whole of that evidence as it stands, for it contains material of immense importance not only for intending missionaries, but for every department of theological science. But as the limits of time and of space allowed by the Executive Committee did not suffice for this, the Commission divided the work among five sub-commissions, each of which has been engaged in the task of reducing the evidence to scale, and proposing a digest which will form the main part of its report, the rest being devoted to a statement of the conclusions to which a study of the evidence points.

Several meetings of the Commission have already been held in London. At the last meeting of the Commission, Herr Warneck and Herr Simon were present, as representing the Continental Societies. The evidence and the drafts of the digest and general report are being transmitted alike to the Continental members of the Commission and to the American members, and valuable aid has already been received from them. It is a matter of especial gratification to the Commission that the Vice-Chairman, Mr. Robert E. Speer, of New York, is at present in this country, and that full conference with him regarding the work of the Commission is thus possible.

The work of the Commission is still in progress, but enough has already been done to assure the members of the high importance and abounding promise of the task which has been given them to accomplish.

Obituary.

THE LATE COLONEL C. T. A. SEARLE

ON the 7th January, a true and noble follower of the Lord Jesus Christ passed to his eternal rest and reward in the person of Colonel C. T. A. Searle, who gave up command of his Regiment and returned to England only a few months ago. As an officer, Colonel Searle stood high among Indian Staff Corps officers as a man of steadfast devotion to duty and fearless courage in times of danger. As C. O. he was known to all under his command as one who would spare no pains to deal justly and exercise mercy, and few C. Os. have ever been more highly thought of by those they commanded; while to his superior officers he was known as a very able, thorough and efficient C. O., who had risen very rapidly, having received command of his regiment at thirty-eight years of age, and being but forty-six when death overtook him.

As a Christian, all who knew Colonel Searle respected and admired him greatly, as being everywhere and under all circumstances ready to confess the Lord Jesus Christ, whom he loved most ardently. Those who were intimately acquainted with him found in him one of the most humble and unaffectedly true Christians of their acquaintance—one of God's great and good gifts to the Church. In all the dealings of life he was one of the justest of men, and after that one of the most generous, where generosity was likely to be a real help to others, and to none more generous than to those who had on any account treated him meanly. A warm friend of missionaries and missionary work, he numbered many missionaries in the circle of his friends, and was, until his departure from India, Honorary Secretary, in India, of the Central Asian Mission.

The end came very suddenly, and humanly unexpectedly, from pneumonia. Colonel Searle leaves a widow, the eldest daughter of the Rev. J. Langford, retired Indian Chaplain, and three children, who will have the prayers of many friends in all parts of the world, who respected and loved him, and now mourn his loss to the church militant below,

while they rejoice in his having entered the ranks of the Church triumphant above.

Thou in thy youthful prime,
 Hast leaped the bounds of time,
 Suddenly from earth released;
 Lo! we now rejoice for thee,
 Taken to an early rest,
 Caught into eternity,

J. F.

Assembly Committees.

The following is a complete list of the Committees appointed by last General Assembly:—

To Prepare a Primary Catechism (two members from each Synod:—Rev. Dr. J. Fraser Campbell (convener), Rev. B. Ellis, Rev. Dr. Lucas, Rev. J. M. Ghulam Masih, Rev. H. C. Velte, Rev. Dr. K. C. Chatterjee, Rev. Dr. Mackichan, Rev. D. G. Malhar, Rev. John Watt, Rev. Ganga P. Pradhan.

Finance Committee:—Rev. Dr. A. H. Ewing (convener), Mr. Prayonath Mitter, Rev. R. Boyd, and Rev. W. T. Mitchell.

Special Commission to Act for the General Assembly:—Rev. Dr. Wherry (convener), Rev. Dr. J. Fraser Campbell, Rev. Dr. Geo. P. Taylor, Rev. Dr. A. H. Ewing, Rev. John Watt, Rev. B. B. Roy, Rev. D. G. Malhar, Rev. A. R. Low, and the members of the Law Committee.

Law Committee:—Rev. Dr. K. C. Chatterjee (convener), Rev. Dr. J. A. Graham, the Hon. Justice Robertson, Rev. Dr. Mackichan, Rev. E. P. Newton, Rev. Dr. A. H. Ewing, Rev. Charles Golaknath, and Rao Sahib Ramgarao Hari Khisty.

Committee on Missionary Work:—Rev. Dr. Henry Forman (convener), Rev. P. C. Uppal, Rev. W. G. Orr, Rev. M. B. Nikambe, Rev. H. C. Velte, Rev. R. Boyd, Rev. Shiwaramji Masoji, Rev. Dr. G. P. Taylor, Rev. Talib ud-din, and Rev. Dr. McPhail.

Committee on Theological Education:—Rev. H. C. Velte (convener), Rev. Dr. K. C. Chatterjee, Rev. Dr. G. P. Taylor, Rev. Dr. J. C.

R. Ewing, Rev. D. G. Malhar, Rev. Dr. W. A. Wilson, Rev. K. B. Sircar, Rev. J. N. Forman, Rev. W. E. Wilkie Brown, Rev. J. M. B. Duncan, Rev. T. Grahame Bailey, Rev. M. C. David, and Rev. W. H. Hannum.

Committee on "Church Union":—Rev. Dr. W. A. Wilson (convener), Rev. Dr. K. C. Chatterjee, Rev. Dr. J. W. Youngson, Rev. M. B. Nikambe, Rev. P. C. Uppal, Rev. J. F. Steele, Rev. Dr. J. C. R. Ewing, Rev. Dr. H. Forman, Rev. D. G. Malhar, Rev. Shivaramji Masoji, Rev. Talib-ud-din, Rev. N. Macnicol, Rev. Ghulam Masih, Rev. Dr. Muir, Mr. N. C. Mukerji, Rev. E. R. Fitch, Rev. B. Ellis, Mr. J. W. Johory, Dr. S. K. Datta, and Mr. N. K. Mukerji.

Committee on Publications (including Standard):—Rev. Dr. E. M. Wherry (convener), Rev. Dr. J. A. Graham, Rev. Dr. J. Fraser Campbell, Rev. Dr. A. H. Ewing, Rev. N. Macnicol, Rev. J. S. Stevenson, Rev. B. B. Roy, Rev. R. McOmish, Rev. A. G. McGaw, Rev. W. G. Orr, Rev. G. Carstairs, and Rev. E. M. Wilson.

Committee on Indian Christian Marriage and Divorce:—Rev. Dr. K. C. Chatterjee (convener), Rev. Dr. Mackichan, Rev. Dr. Sommerville, Rev. Dr. J. C. R. Ewing, the Hon'ble Justice Robertson, Rev. D. G. Malhar, Rev. Charles Golaknath, Mr. G. N. Kanc, Rev. John Watt, Rev. W. T. Mitchell, Rev. A. B. Gould, and Rao Rangarao Hari Khisty.

Delegates to Assemblies and Synods of other Churches:—The Church of Scotland—Rev. K. C. Chatterjee, Rev. Dr. Shepherd, Rev. A. Tomory. The United Free Church of Scotland—Rev. Dr. K. C. Chatterjee, Rev. Dr. Dalgetty, Rev. H. C. Velte. The Irish Presbyterian Church—Rev. Dr. Shillidy, Rev. J. F. Steele, Rev. N. Macnicol, Rev. H. C. Velte. The Presbyterian Church of England—Rev. Dr. Revie, Rev. N. Macnicol. The Welsh Calvinistic Methodist Church—Rev. N. Macnicol. The Presbyterian Church in Canada—Rev. Dr. Buchanan, Rev. J. Davidson. The Presbyterian Church of the U. S. A.—Rev. Dr. W. F. Johnson, with Rev. Dr. A. H. Ewing and Rev. R. C. Richardson alternates. The South India United Church—Rev. Dr. Wherry, with Rev. Dr. G. P. Taylor and Rev. D. G. Malhar, alternates.

Committee to provide a Seal for the Church:—The Stated Clerk, Rev. Dr. J. A. Graham, and Revs. Messrs. Stevenson, Ganga Pershad Pradhan and J. W. Johory.

The Rev. Dr. Youngson was appointed Stated Clerk of Assembly. The Rev. W. H. Hannum was appointed Statistical Clerk.

Received for "The Standard" Fund.

The Moderator	Rs. 25
Dr. J. W. Youngson	" 25
Dr. Buehanan	" 20
Rev. Robert Henderson	" 20
Rev. R. B. Douglas	" 20
Mr. Yohan Masih	" 10
Rev. Dr. J. Sommerville	" 10
Dr. E. Muir	" 10
Rev. Wm. Seott	" 10
Dr. J. Hutchison	" 10
*Rev. W. A. Wilson, M.A., D.D., Indore,	" 6/8
Rev. Dr. H. Forman	" 5
Rev. Mr. Fiteh	" 5
Rev. E. B. Roy	" 1

The Publishing Committee desire to raise Rs. 1,000 for the *Standard* Fund, and now appeals for liberal contributions. Money may be remitted to Rev. A. H. Ewing, D.D., Christian College, Allahabad, or to the undersigned.

REV. E. M. WHERRY, D.D.,
CHAIRMAN, PUBLISHING COMMITTEE,
Ludhiana, Punjab.

* Sent direct to the Manager at Ajmer.

Notes from the Field.

In these columns a full account of all Synod, Presbytery, and Mission Meetings is solicited. Any happenings in connection with Church, School, Village, Medical and other Mission work should be briefly, but adequately reported. Hitherto Women's work has not had the attention it has deserved. Our subscribers and contributors are urged to send in notes regarding Women's work. While the *Standard* is the exponent of things Presbyterian, our readers are interested also in events of importance occurring in other Churches. Of all Editors, the News Editor is most dependent on contributors. He cannot evolve news out of his inner consciousness, and if he could it would not be satisfactory. A few moments of writing on the part of subscribers about things that have happened, would make his department full of interest and an inspiration to all. To ensure insertion, items should reach the undersigned not later than the 15th of the month.

REV. S. M. GILLAM,

BARHPUR, FATEHGARH.

NEWS EDITOR.

UNITED PROVINCES.

Some year or more ago important resolutions were passed by the United Missionary Conference of Lucknow, regarding Interdenominational Discipline; and as an outcome of this, all the great missionary societies of this Province were asked to appoint delegates, to meet, with the Bishop of Lucknow as convener, to endeavour to carry out the resolutions.

Accordingly, in December 1909, the following delegates met at Bishop's Lodge, Allahabad, viz:—

- Rev. Edwin Greaves (L. M. S.)
- Rev. A. J. Harvey (C.M.S.)
- Rev. B. J. Lacey (S.P.G.)
- Rev. J. G. McGavran (Christian Mission).
- Rev. J. Reed (Wesleyan Mission).
- Rev. J. W. Robinson (Amer. Meth. Episc. Mission).
- Rev. E. H. M. Waller (Secretary C.M.S.).
- Rev. J. Wilkie (Gwalior Presb. Mission.)

The Bishop of Lucknow presided, and the following resolutions were passed:—

I.—That each society be asked to place on record, and to inform every missionary of their society that the society agrees that no mission agent be employed without full investigation concerning his previous record of service.

II.—That when a Christian missionary agent leaves a mission for whatever cause, his name be reported to the Secretary of the Interdenominational Service Committee, to whom missions and missionaries are recommended to apply before employing such an agent.

III.—That a copy of these Resolutions be sent to Secretaries of all missions in the U.P., C.P., Rajasthan and Central India, inviting their co-operation.

IV.—That this committee command to the consideration of the

Churches, the two following resolutions passed by it :

a. That a member of one Church shall not be received into membership in another Church without consultation and if possible agreement between the Church authorities concerned.

b. That a person under suspension or excommunication from one Church shall not be admitted into another Church without consultation and if possible agreement between the Church authorities concerned.

The Committee provided for a permanent Interdenominational organization and appointed an Executive Committee. The Rev. Alfred J. Harvey, M.A., C.M.S., Lucknow, is the Secretary.

With the object of preventing unworthy men from entering mission service, missionaries everywhere will be in close sympathy. The success of the plan adopted will depend on the practical co-operation of individual missionaries and societies.

The adoption of the resolutions as to Church membership, would be a distinct step in advance in the life of the Church. It would be an expression of the essential fellowship which exists among the denominations and would draw them nearer to one another.

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The United Provinces Sunday-

school Convention is to be held in Cawnpore in Easter week, March 24-26. The opening session will be on Thursday evening, and the Convention will close Saturday noon. An excellent programme is prepared, including the following speakers:—The Rev. R. Burges, General Secretary of the I.S.S.U., Dr. A. H. Ewing, President of the United Provinces Sunday-school Union, Rev. E. A. Enders, Rev. B. B. Roy, Dr. A. H. Lucas, Mr. E. K. Mukerjee, Mr. N. Jordan and Mr. A. M. Shaw. The subjects to be discussed are of practical value in Sunday-school work, as the Training of Sunday-school Teachers, Village Sunday-school Work, the Preparation of the Lesson, Voluntary Sunday-school Work, the Art of Illustrating the Lesson, A Study in Child Nature, and a Model Sunday-school.

It is planned to make Friday a day of great spiritual blessing. There will be two special services to this end, one to be conducted by the Rev. E. Stanley Jones and the other by the Rev. J. N. Forman.

It is hoped that the missionaries of these provinces will attend this Convention, and will do all in their power to have a large representation of Indian Christians present. There will be instruction and blessing for all.

Entertainment will be at the rates of eight annas and Re. 1/8 per day. All who expect to come are requested to send names as soon as possible to Rev. W. E. Tomlinson, Cawnpore.

PUNJAB.

On January 28th, Rev. Thakur Dass of Lahore died of heart trouble. For some years he had been actively engaged in work among the low-caste people of Lahore City and District, and showed great enthusiasm, love, and wisdom in this

work. It will be hard to fill his place.

* * *

Miss M. J. R. MacDonald sailed for America on the S. S. *Salsette* from Bombay on February 5th. She expects to take a short furlough, returning in September.

* * *

Dr M. B. Carleton has been making satisfactory progress in health. He expects to sail from Bombay for America, with Rev. F. J. Newton, M. D., and Rev. R. H. Carter, by the Rubbatino Line, March 15th.

Miss M. M. Given^{**} and Miss C. C. Downs are to go from Hoshiarpur to Saharanpur March 1st to July 31st to teach the wives of students in the seminary and training classes during the absence on furlough of Mrs. Velte and Miss Johnson.

Rev. R. D. Tracy^{**} has been transferred from Ludhiana to Sabathu, where he will have charge of the leper asylum and other work.

A new and well-merited honour^{**} has been conferred on Dr. J. C. R. Ewing, in his selection as Vice-Chancellor of the Punjab University. "The Tribune" of Lahore, in a recent issue, comments on this as follows:— "We heartily congratulate His Honour, the Chancellor, and the University on the selection of Rev. J. C. R. Ewing, M. A., D. D., LL. D. as Vice-Chancellor, as we respectfully greet the new Vice-Chancellor himself on the event. It goes without saying that it is the University that deserves to be felicitated on its great gain in securing a gentleman of Dr. Ewing's pre-eminence and position to take up the helm of its affairs, far more than Dr. Ewing on his enhanced responsibilities, coupled, as they no doubt are, with greater opportunities for public good."

Dr. J. C. R. Ewing^{**} has been appointed Vice-Chancellor of the Punjab University to succeed Justice Robertson of the High Court, who goes to England on eighteen months, leave for the sake of his health. The loss of Justice Robertson to the Christian community at Lahore is considerable. He belongs to the best type of officials in India, that kind

which does not find any conflict between the claims of his office and of his religion. Mr. Robertson was everywhere honoured as a gifted and incorruptible Judge, and as a Christian who was not ashamed of his Master. Dr. Ewing's appointment was the result of his long, tireless, and effective service in the cause of education in the Punjab. The Forman Christian College, which stands in the front rank of the Colleges of India, is largely the outcome of Dr. Ewing's work. The Government also shows its deep sympathy with the Christian educators who are doing so much to provide sound education for the young men of India, in this their day of peril. In this way Dr. Ewing's appointment may be viewed as having more than merely local interest and importance.

The British and Foreign Bible Society^{**} for the Punjab held its Annual Meeting in Lahore early in February. The report for the year was very encouraging, particularly the part dealing with the translation of parts of the New Testament into one of the hill dialects of the North-East Punjab, which so far had not been reduced to writing. The translation had awakened much interest amongst the people, and many were anxious to get copies and learn to read them. The second encouraging feature was the gift of Bibles to every student who obtained his B. A. last year, and of Testaments to the men who passed the Intermediate Examinations. The Bible is thus introduced into many an important Indian home.

In a recently published letter^{**} to the members of his Diocese, the Bishop of Lahore urges chaplains and others ministering to European communities to seek more opportunities of meeting and mingling with their Indian Christian brethren.

And on the other hand he urges missionaries and Indian pastors not to hold themselves aloof from the English community in their midst.

The Bishop recognizes that Christians should take an active and leading part in breaking down the race prejudices which prevail in India.

"In one of the villages was a *Chuhra*, named Dittu, who had been a notorious robber in Ferozepore and the terror of the whole neighbourhood and of the police. Nearly a year ago he was baptized, and his life was wonderfully changed. He set to work first to bring his family to Christ. He had a wife and several small children, and also two grown-up sons by an earlier marriage. These young men, stalwart, handsome fellows, were very wicked. One had followed in the footsteps of his father and was a thief. The father had entreated these sons to give up their evil ways, but they grew angry and the oldest left his father's house. When we reached this place with our camp we found Dittu very ill, and four days later he passed away. What his life and words failed to accomplish, God's Spirit used his death to bring about. On Sabbath, Mr. Carter baptized the whole family (excepting two small boys who had been baptized with their father). There had been clearly a breaking-down in the hearts of these young men, and the whole community seemed touched. Several others asked for baptism. Eleven were baptized there, and during the three weeks' tour forty were baptized.

It has meant much to us to see the way in which faces have lighted up with the new-found joy, and how

the sorrowing have found hope and comfort. Another incident is worth narrating. In a village near Zira is a young convert named Murid, a bright, affectionate, simple-hearted lad. Whenever we visit that village he gathers the women and girls and urges them to sit quietly and listen. Not only for the women in his own "mohalla" but for the Hindu women of his village is he eager that they should hear of the wonderful Saviour he has found. Nowhere have we found larger and more attentive audiences amongst the women of all classes than in this village.

This lad has brought a whole family to Christ--these in Zira. They are the first-fruit of this earnest young Christian of only a few months. They are *Chuhras*, a father, mother, son, daughter, and son-in-law. They are an unusually intelligent, thrifty and self-respecting family. When we were passing through Zira last Monday we found this family ready, and waiting for baptism. They in turn had found another friend and told him of the "way," and he too wished to confess Christ, but it was decided he should wait for some further instruction.

We were rejoiced also to see the extent to which the virtue of giving had been cultivated among some of these village Christians. At one village service which we attended last Sabbath, not more than ten adults were present, and yet the offering included three rupees and some annas, and six or eight seers of rice and corn. And this from the poor depressed Christians out from among the *Chuhras*. One of these men had given Rs. 6 as his offering at the Harvest Festival in June."

BOMBAY.

A meeting of the Bombay Presbytery was held on the 21st day of January 1910, at No. 1 Stavley Road

Church, Poona, the Rev. N. Macnicol, M.A., Moderator of the Presbytery, in the chair.

Two theological students were declared to have passed the final examination. It was resolved to license them at the next meeting of Presbytery, and a committee was appointed to hear their trial discourses delivered before the Poona congregation.

The Rev. Dr. Youngson and Mr. Malhar reported their diligence at the last General Assembly and the meeting of Synod in Poona.

It was resolved that in future unorganised Churches should not be assessed for expenses connected with Presbytery or Synod or Assembly.

The Rev. Dr. Youngson was appointed Convener of Presbytery's Committee on Missions in place of Rev. Dr. Mowat, and Mr. Wilkie Brown was appointed Convener of the Theological Committee in place of Mr. Macnicol.

Committees were appointed to examine Sessions' Records and report to the next meeting of Presbytery.

Read an application from Mr. B. B. Shinde, a graduate of the Ahmednagar Theological Seminary and a Licentiate of the Ahmednagar Ecclesiastical Union, to be recognised as a licentiate of this Church. After much discussion it was resolved to recognise the course of study undergone by Mr. B. B. Shinde in the Ahmednagar Theological Seminary, and to direct the Theological Committee to proceed with his examination, with a view to license, and to report to the next meeting of Presbytery.

Reference being made to the semi-jubilee of Pastor Malhar, the Presbytery requested the Moderator to draw up a minute, and appointed the Rev. Mr. Douglas and Rev. Mr. Nikambe, with the Moderator, to represent the Presbytery at the celebration that afternoon in the Poona Nana's Peth Church.

A correspondent writes thus about the semi-jubilee of Mr. Malhar in

the columns of the *Dyanodaya* of 3rd February:—

"The semi-jubilee of the pastorate of the Rev. D. G. Malhar, of the Poona Marathi Presbyterian Church, was observed with great *eclat* on January 21st, at 5.30 P.M. in the Nana's Peth Church. The church was beautifully decorated, the pulpit railing covered with blue cloth with inscription in silver, "Gratitude for the past, Hope for the future." After light refreshments, the proceedings began with devotional exercises; Rev. N. Macnicol, M. A., Moderator of the Bombay Presbytery, presiding. Mr. P. J. Chakranarayan then read the address, which recounted the many noble services Mr. Malhar had rendered during the last twenty-five years. A pulpit gown in a brief bag and a gold ring were then presented to the pastor by the congregation. Mr. Malhar when he appeared in the gown, was heartily cheered by the assembly.

Several speeches followed this. The Rev. Mr. Douglas of the Alibag Mission said that he would refer to three salient points in the career of Mr. Malhar. As Clerk of the Presbytery of Bombay, he had rendered important services since its inception. (2) He was identified with him in the Jalna Theological Seminary. It was here that he had come into close contact with Mr. Malhar, and he could testify that our pastor had discharged that work with great credit. It was indeed a great pleasure to work with him (3) The office to which the Presbytery had set him apart, that of preaching the Gospel, had been so well done by him as to make him one of the popular preachers of the day. The Rev. Dr. Hume, who graced the occasion with his and Mrs. Hume's presence, said that he was very glad to be present at the occasion, and to represent the American Marathi Mission as a whole, and to present hearty congratulations on its behalf. He fur-

ther said that he fully hoped that the time was not far distant when all the Indian churches in the land would be united as one body under Jesus Christ as its spiritual head.

Mr. Malhar at the close thanked the assembly, and the proceedings were brought to a close by singing of a hymn, and the president pronouncing the benediction. D. M.

GUJARAT.

Mr. W. H. Stanes, the Children's Missioner, spent the last part of January and the greater part of February in Gujarat, visiting and conducting meetings at Bulsar, Baroda, Anand, Borsad Kaira, Ahmedabad, Dholka, and Parantij. Though all his addresses had to be given through an interpreter he was able, by his simple graphic style of speaking and his many concrete illustrations, to keep the unflagging interest of the children and grown-up people who attended his meetings from start to finish. When speaking, he keeps a little black bag beside him, out of which he produces all kinds of curious things—hands,

hearts, cords, rags, flags, scales, gold, boxes and even a very black Jack-in-the-box! Through these he seeks to fix the simple truths of the Gospel in the minds of his hearers. Wherever he went he gave lantern exhibitions every night, which were greatly appreciated and largely attended. Good results are sure to follow his work in Gujarat.

* * *
A small ward which has been put up in connection with the Zenana Mission Dispensary at Borsad, of which Dr. Sara L. McElderny is in charge, has now been opened. It was occupied before it was completed.

MISCELLANEOUS.

The next World's Sunday School Convention will be held in Washington, Capital of the United States of America. The plans for the Convention are designed to extend the strongest possible line of influence in the upbuilding of Sunday-school work throughout the world. Delegates will be present from every important part of the civilised world and mission centre, and representative Sunday-school men and women of our two largest Sunday-school countries—England and America--will attend in large numbers.—*Sunday School Times.*

* * *
Professor P. H. Edwards, after having finished a special course of study at John Hopkins Univer-

sity, U.S.A., is returning to India to take up work at the Allahabad Christian College.

* * *
The Annual Sunday-school Convention of the United Provinces will be held in Cawnpore. The first session will commence on March 24th.

* * *
Rev. Enders and family, who have been in America on furlough, have returned to India. Mr. Enders will have charge of the work of the American Presbyterian Mission at Fatehpur.

* * *
Many will remember Dr. Howard Agnew Johnston who, a number of years ago, visited India. *The Record*

of Christian Work gives this note as to his work. "Owing to the growth of the first Presbyterian Church of Colorado Springs, Col., of which Dr. Howard Agnew Johnston is pastor, an addition costing thirty thousand dollars is to be made to the present building. One feature of the growth of the work is that in three years the average Sunday-school attendance has increased from 300 to 700."

* *

At the Sixth International Student Volunteer Convention held at Rochester, New York, December 19th to January 2nd, there were registered 2,678 student delegates, 329 professors and teachers, 95 mission

board secretaries, and 165 non-aries. 722 institutions were presented, 49 States and Provs, and 29 countries. Over 21,000 dollars was pledged annually by the delegates for the next four years towards the expenses of the Student Volunteer Movement.

Record of Christian Work.

* *

The Student Volunteer Movement has had a remarkable growth. In the January number of the *Inter-collegian* is given a list of 325 Student Volunteers who reached the mission fields in the year 1909. The total number of volunteers who have sailed is now 4,346.

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*Extract from a Letter of John R. Mott regarding the
Syrian Church Unity Conference.*

CALCUTTA, INDIA,
January 9th, 1913.

“ Let me tell you briefly about another important experience not referred to in my general letter. As you know, the Syrian Church of Travancore is the oldest and one of the largest Christian Communions in India. It has for a long period been seriously rent into divisions which have stood aloof from each other. Some of the younger and more progressive members of different parties asked me whether before leaving India I would not, as Chairman of the Continuation Committee, consent to meet deputations of leaders of the various Christian bodies in Travancore to promote a better understanding and co-operation. I told them I would gladly do so but that owing to my crowded programme it would be necessary for them to come to North India, a three days' journey. The result was the Syrian Church Unity Conference, held at Serampore, near Calcutta, January 1-2. The number of delegates from each body was restricted to six. The Jacobites were represented by their Metropolitan, Mar Dionysius, and five of his leading members. The Mar Thoma body was represented by their Metropolitan and his strongest workers. The Bishop in Travancore and Cochin and a group of young men represented the Anglicans. The Metropolitan of the body which recently split off from the Jacobites had started to the Conference, but owing to the illness of his associate was unable to proceed, but his community was represented by two students, and he sent a message pledging himself to help carry out the conclusions of the Conference.

“ After the Conference convened I was asked to serve as Chairman, and Mr. Eddy as Vice-Chairman. The discussions during the two days were characterized by such wonderful frankness, unity and constructive work as to be inexplicable to those familiar with the sad state of friction hitherto existing between the bodies concerned, on any other ground save that of the overmastering power of God in answer to prayer. Among the matters on which unanimous agreement was reached were these : To unite in Christian student camps ; to unite in local conferences for the deepening of spiritual life, the development of missionary spirit and the promotion of true fellowship ; to unite in apologetic lectures to the educated non-Christians and in missions to the depressed classes, also to co-operate with the National Missionary Society of India (a highly significant action because during long centuries the Syrian Church has not been missionary) ; to unite in establishing a modern, model high-school which might evolve into a college ; to combine in the training of workers ; to observe the principle that no person shall be received into another Church without the approval of the Church to which he originally belonged, and that in cases of dispute the matter shall be referred to arbitration on a plan adopted at the Conference ; to forgive and forget the past and to regard each other as brothers in the future ; to constitute a continuation committee for giving effect to the decisions of the Conference and for fostering these remarkable beginnings of unity.”

into one Church. The National Missionary Society and the various local evangelistic efforts of congregations indicate that after all, the Indian Christians are beginning to stir themselves into action.

What then could be done at this stage by Missions and Indian Christians to help forward the synthetic process? What practical advantage could be taken of these providential promptings? At a time when the Hindu Reformers are trying to merge sub-castes in the main castes we should make supreme efforts to reduce the number of sects into as few divisions as possible. Here we have not two large bodies of Christians viz., The Presbyterians and the Anglican Church. Both of them in some respects supplement each other. While safeguarding the essentials of Christianity they represent the two factors that dominate the life of modern India. To the ideal of India in concentrating supreme authority in one person, modern Education has added representation of the people. In Municipal and other affairs we see the blending of the two. The old Panchayat system of regulating the different castes and guilds is also before us. These elements find their echoes more or less in the two systems named above. The fusion of all the denominations into one is not possible to-day. But at this stage, Indian Congregations could be induced to join one or the other of these two comprehensive groups without doing violence to their conscience. The Presbyterian Church by adopting an optional form of liturgy and introducing other elements is widening its door. Its Church administration is not far removed from the other non-Anglican bodies. The wall of separation between it and other bodies is not insurmountable. With a little readjustment, it could be made more comprehensive. On the other hand, the Anglican Church has within its pale various Schools of thought corresponding to the *Bhaktimarga*, *The Dayanmarga* and the *Karmamarga*, which represent the natural tendencies of the human mind. By adopting Synodical Government it will to a large extent, become the voice of the people in administration. The close contact of the different parties within that Church will modify many excesses. Thus these two divisions of Christians seem to be providentially designed to comprehend the main ideals of Church Government. Their coming closer in their methods gives one a strong hope that in the fulness of time they will be able to form the National Church. A few minor sects and individual idiosyncrasies there will be always, but the great bulk of Indian Christians can find a congenial home in one or the other of the two. The advantages of such grouping into two main divisions are many. The Christians will be able to present a united front to the peoples of the country. It will set the Missionaries free from much of the Pastoral work and enable them to concentrate their efforts to direct of Evangelisation and to educate the Christian and non-Christian youths of this country. It will prevent the waste of energy and of funds of the Indian Church since fewer Pastors will be needed. Some of them could be then, spared for other work so essential for the growth of the Church. It will pave the way for an Indian National Church. It will strengthen the Indian Church in taking joint action in various ways. The (Ephraim shall not envy Judah; and Judah shall not vex Ephraim.)

CANON JOSH'S VISION.

One of the happy signs of the times is the growing sentiment about re-union both in India and the Western countries. There are also dangers connected with it and they must be faced. The Bishop of Liverpool while preaching the other day said "Men have grown tired of the unhappy divisions which weaken Christian character and hinder the work of Christ. So strong is the impulse to bury all differences that there is some danger of forgetting distinctions these are vital and crucial. A forgetfulness which, in the long run, will not advance true unity but rather retard it. The Presbyterian Church of India have done a wise thing in amalgamating the various sections and forming the Presbyterian Church of India. The Anglican Church is moving towards the formation of Synodical Government. This will mean practically an autonomous Church in India in communion with the Anglican Church. In the south, several bodies have already joined together

made a vehicle for carrying out various Missionary operations.

(5) That educational institutions for Christians and non-Christians be carried on a joint basis thus economising expenses and increasing their efficiency.

(6) That greater facilities for the higher and more useful education of Indian Christians be created. This is very essential. One says: "There are many facts accumulating to show that the most direct attack on Hindu Society is by the pleasure of a Christian Community that Hinduism is more likely to be overcome by being submerged under the rising tide of Christianity from below than by individual conversions from above."

(7) A vast amount of good will be done to the Indian Church by the practical men of the West, if they would so direct the education of the Community as to include the following features as laid down by a writer:—

(a) Vocational, and adapted to the particular needs, present and prospective, of the community which it seeks to serve.

(b) Bi-cultural, the development of hand and eye proceeding throughout simultaneously with that of head, each being made to act and react on the other.

(c) Self-reliance, the recipient encouraged from the outset to mark his passage.

(8) Finally, a new model institutions or hostel could be erected where the young men and women of the Indian Church could come into direct contact with some of the noblest men and women of the West. Such work should be taken up only by those who feel they can thoroughly identify themselves with Indians and who will mould their future in a way that they would do for their own children. The old Rishis of India lived with their pupils for many years. The Monastic bodies of the Roman Church have done excellent service in this way. The good that could be gathered from the two systems should be utilised. Because, to produce capable Indian Christian leaders is the main key to our present situation. This can only be done by direct contact. It needs self-abnegation and patient toil. But it is worth doing if India is to be won for Christ through her sons and daughters.

I must now enlarge on the other topics, may summarise here a few points:—

(1) Let the principal Missions come to an agreement to retire from the Pastoral side of Indian Christians and hand over the congregations either to the Presbyterian or the Anglican Church, according to the choice of the people.

(2) Let them check as much as they can any new sects that may disturb the peace and discipline of the Indian Church.

(3) Let the support of Pastoral as well as Missionary work be the essential conditions of Church membership.

(4) Whenever the Indian congregations are strong, and the members are alive to their duties, the Missions should hand over Missionary work to them as far as is practical, and encourage and strengthen them by granting subsidies. The Indian Church should be

Handwritten initials

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They must upward still and onward,
Who would keep abreast of Truth.

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INDIAN CHRISTIAN LEADERSHIP

By Principal Rudra of St. Stephen's College, Delhi.

QUITE recently when I was visiting the father of an old pupil of mine at the D. A. V. College Hospital, I walked through the grounds of that College with its former principal. As he showed me over the pile of buildings and their arrangements, my heart sank at the thought of my own community. I am not at all sorry that the non-Christian Indian world is rapidly learning the lesson of organisation that the West has to teach and has taught us, but I am full of anxiety when I contrast the non-Christian Indian world with the Christian Indian world. In the former there is the sentiment of patriotism, which is creating a new spirit of religious cohesion and racial cohesion; and we know but too well that the very dogmas and tenets under the onslaught of foreign Christian missionary attack are rapidly being adjusted to the purer forms of faith. To the Arya Samaj, the Brahma Samaj, the Hindu Sabha, the Islamic movements the above remarks apply, and we have heard how these various bodies are already seeking to draw into their circle the depressed and the outcastes of India.

Now the situation of the Christian Church is quite serious. The Christian Indian world is small and scattered. The composition of that society is not homogeneous, racial cohesion does not exist there, and as a consequence the patriotic sentiments

are diverse. The one unifying factor of allegiance to the Christian faith does exist, but its force is diminished, not simply by the aloofness of the British element in the mass, but by ecclesiastical and doctrinal differences in the whole body. Though in theory the Church as the body of believers is one, in practice owing to the present situation of affairs, it works out that there is a colour Church and a non-colour Church. Further, the Indian section of the Church on account of its very history is economically so situated that it is dependent on foreign support and therefore under continuous foreign control. The Church, thus divided racially and ecclesiastically, and lacking in cohesive forces, has not got a triumphant note of victory yet, and it is well to face the stern fact fully and seek a solution of our difficulties. What can we do to bring life and power and the certainty of conquest? Have we misinterpreted Christ?

Over and over again we have heard from non-Christian lips: "Christ we understand and adore, but we do not understand the Christianity presented to us." I asked a friend of mine, a Hindu doctor, very near to Christ, to come over, join us and be baptised. His reply was that the Church was foreign and the Indian came completely under foreign ecclesiastical domination. Again from one of the greatest Indians living

I had this: "In trying to grasp Christ as often suggested to me, how can I be sure that I am able to do so? I may lose my life both as an outcaste from my own society and, not being able to take hold of Christ in the new, from that also." These words had for me a deep significance because his friend, who helped him to understand Christianity, was a man, who found in the end no home in the bosom of the Christian Church.

We have heard of the late Dr. Ewing quite rightly complaining of the apathy of Indian converts. This was not so when Dr. Duff's first converts came. Almost every man sought his friend and tried to win him to Christ, and thus there was a notable ingathering of men to the Church. But somehow or other as time went on, probably on account of refusal to encourage Indian leadership, the neo-Hindu and Moslem movements have come to be regarded as National, and the European missionary movement as anti-National; indeed it is openly called a political agency for the complete subjugation of the Indian peoples. I can but allude to this in passing, for any lessening of emphasis on higher educational work and exclusive concentration on the depressed classes will but confirm the Hindus and Moslems in the idea that the Missionary is a political agent of an alien race rather than one, who seeks honestly and sincerely to impart to India that power to find and realise herself through Christ, the giver of divine Life. We must therefore in our distress seek a way out of our difficulties, and this I believe can be done by adopting certain definite lines of policy.

1. We must make it abundantly evident that the Indian Christian workers of a high type have a position of absolute equality with that of the European. There must be no reservations. This, I say, is absolutely necessary to give every Indian convert a

direct and vital interest in the work of the Church.

We must help the people of the country to feel that it is not so, and completely wipe out the false impression that has arisen. The Church must be National in the fullest sense of the word.

It follows from this that it must be the declared policy of the Home Societies to welcome Christian Indian workers in the Mission Field to positions of absolute equality with the Europeans, wherever such workers are available. If a demand is made for such workers of equal education and merit, the supply may be forthcoming.

2. Further, Indian Christian workers of a higher type than are at present employed should be definitely encouraged. Not persons of the present type usually employed in most Missions, but men of a much higher type—Christian graduates of Indian Universities. The men employed may be fewer in number, but I am confident that the work that they will do will be more efficient.

For two or three decades the Foreign Missions may have to finance such ventures as I have indicated; but I have no doubt that this policy will lead to financial self-support sooner than by methods in vogue at present.

Whatever is done let it be a fundamental principle that the Indian Christian may feel that the Church in India is his own—his own National Church. Let therefore the policy of the Home Societies be changed, so that there may be Indian thinkers and scholars and administrators of high qualifications associated with European workers. Let the demand be made and the supply will follow. Thus alone will the race barrier be removed, thus alone will confidence, faith and mutual trust be inspired. Our true problem is, how to evolve the foreign Church in India into the National Church of India.

SECRETARY'S NOTES

Rev. T. M. MATHAI, our new Missionary arrived in Karwar on the 14th of May. He had rather too warm a reception in that he got chicken-pox a few days after arrival. We are glad to report that he has shaken it off and is himself again. He is to study Kanarese in the first instance and will be helped in this by Mr. Joseph Venkatram.

Rev. P. T. VERGHESE returned on the same day to Karwar from his vacation in Travancore. He proceeded forthwith to Ankola our new station in that field. Mr. Gomanta has accompanied him. The Mamletdar of the place—a Brahman graduate—is said to be friendly and interested in our work.

TRAVELLING WORK

Mr. P. O. PHILIP has been in Travancore all through May. He was at the students' camp at Eraviperoor on invitation and then set about as usual to visit different places. At Quilon and Trivandrum the work must have been somewhat thorough since in these places he had Mr. Paul's assistance. At Quilon, for instance, "we visited all the leaders here, noted orders for 15 copies of N. M. I., and four copies of Malayalam Deepikai, laid on Quilon the responsibility for Rupees one hundred and twenty per annum. They accepted it and appointed a new Secretary." The combined presence of Messrs. Paul and Philip in some of these places will, we expect, have far reaching influences. A harvest of ideas for the good of the Cause is what either of them is capable of eliciting from leaders all over the land and that is as much necessary for us now as the set work they largely do.

REV. JAMES WILLIAMS

We are glad to say that Rev. James Williams is preparing for the examination antecedent to Priest's orders. He is largely spared therefore from the usual itineration work in the field by Mr. Prem Chander, who in Mr. Williams's words is constantly touring in the villages "in this hot weather in this exceptionally hot district." The thermometer constantly registers over 112° in the Montgomery District. Rev. James Williams solicits the prayers of friends.

BISHOP AZARIAH

Bishop Azariah paid an official visit to Coimbatore among other places in the early half of May. Under the auspices of the N. M. S. Branch there, he delivered an interesting address on missionary efforts in the Y. M. C. A. Hall.

THE TELUGU JOURNAL

We are glad to announce that the first number of our Telugu Journal *Deseeya Missionary Prakasika* has appeared. It contains 8 pages and is priced at three annas per annum.

The Editor and Manager is Mr. M. Venkata Rao of the Government Telegraph Department, Vizagapatam. We commend this journal to our Telugu readers in particular and trust that it will become an effective medium of the Missionary Message in the Telugu country.

A LETTER FROM THE PROVINCIAL SECRETARY FOR SOUTH INDIA

DEAR FRIENDS,

In accordance with the Policy of Decentralisation enunciated in the last sexennium report of the Society, a Provincial Committee for South India was organised at the beginning of this year. Readers of the N. M. I. are aware that the Committee held its first meeting on 21st March, 1913 in Madras. The Committee has definitely undertaken responsibility for the collection in South India of Rs. 5,000 for the current year and has distributed the responsibility over South India as indicated in the list given below. This is quite in accordance with the principle clearly set forth in the sexennium report which says "The time has now come when the large part of the responsibilities of the Head-quarters should be gradually devolved on the Provincial Committees." The Provincial Committee in turn looks to local leaders and branches of the N. M. S. to help to realise this undertaking. Our Travelling Secretaries, Mr. P. S. Kadamavanam (Tamil and Telugu District) and Mr. P. O. Philip, (West Coast area) have been instructed to visit each town and locality for the purpose of helping the local leaders and branches and to start branches where there are none, in order to carry out this great cause. But the field is vast and the labourers are few.

In conclusion, I repeat here the words of the report, "It will involve not merely statesmanship at the several helms but also a full measure of the grace of God which is the Spirit of the Master."

I trust that the local leaders will realise that the resulting blessing is tenfold more than a recompense. The distribution of Rs. 5,000 in South India.

TAMIL DISTRICTS		Rs.
1. Malabar (South and North) ...	...	250
2. South Canara ..	...	120
3. Mysore ...	...	200
4. Nilgiris and Coimbatore ...	...	300
5. Salem ...	...	250
6. American Aroet Mission ...	...	300
7. Danish Mission ...	...	250
8. Chingleput ...	...	150
9. Madras City ...	...	1,000
10. Madura and Ramnad District ...	...	300
11. Nagerecoil ...	...	300
12. Trevandrum ...	...	300
13. Trichinopoly and Pudukota ...	...	120
14. Tanjore, Tranquebar and South Aroet ...	...	300
15. Negapatam and Mannargudy ...	...	200

TELUGU DISTRICTS		
16. Nellore		
17. Guntur	...	120
18. Krishna	...	150
19. Godaveri	...	120
20. Vizagapatam	...	200
21. Ganjam	...	120
22. Bellary and Anantapur	...	150
23. Cuddapah	...	120
24. Kurnool		
25. Hyderabad		

Coimbatore, } Yours in His Service
8-5-13. } V. DANIEL CHELLAPPA,
Provincial Secretary.

We have great pleasure in publishing copy of a letter of the most Rev. the Metropolitan of India to the Editor of *The Lahore Diocesan Record*, commending warmly the work of our Society to the generosity of the Church in the Punjab. We tender our grateful thanks to his Lordship and we earnestly hope that the appeal will not go without effect in the Punjab and on the much wider circle of readers of our journal.

My Dear Mr. Editor,

I should be obliged if you would put this letter, and the accompanying one from Dr. Datta, Professor of the Forman Christian College here, in the next number of the "Record." I could not act on the suggestion to bring the subject of the National Missionary Society and the inadequate support it receives from Church of England congregations in this Diocese before the Diocesan Conference in November, as it reached here too late and our programme was already more than full. I recognize however, entirely the force of what Dr. Datta says and I should like to call the attention of the Clergy of the Diocese, more specially of course the Missionaries and Indian Clergy though if any Chaplain is prepared to give a little help it would be greatly appreciated, to the matter. The principle on which N. M. S., which is an interdenominational Society, acts, is to choose for its workers in any particular area men of the denomination which occupies the adjacent fields and in connection with whom they will have to work. Accordingly for the work they have started near Montgomery in the Diocese they have selected a Church of England man, Mr. James Williams who has long been known to me, and who was admitted by me to the Diaconate a year ago and will I hope at no distant date be advanced to the Priesthood. Mr. Williams is a capable and earnest worker and wholly loyal to his Diocese. In these circumstances there seems every reason why the Society should receive the generous support of our Church for the valuable work it is carrying on in our midst and I much hope that such support may be rendered more widely and more generously than hitherto.

Yours sincerely,
G. A., LAHORE.

My Dear Bishop,

At a meeting of the National Missionary Society held yesterday in Lahore it was pointed out that while the work in the Punjab was under the ecclesiastical control of the Anglican Church the money raised in the Punjab towards its support was largely drawn from Presbyterian Churches. There has not been for our movement any complaint on the part of any one, but I was instructed to communicate with you and to ask whether it was possible to bring the work of the N. M. S. before the Diocesan Conference to be held in November, and whether you could kindly arrange it, provided of course that the suggestion meets with your approval. These are two points which I should like to mention. first, the spiritual value to congregational life which interest in the evangelisation of India must arouse: it has been our experience that this interest has been aroused in many places where the cause of our Society has been laid upon congregations. Second, I think I appreciate the difficulty which the Anglicans must feel in helping a Society whose administration is not wholly in the hands of those who call themselves members of the Church of England. Now this difficulty I think you will admit would be felt by those belonging to that section of the Anglican Church calling themselves "High Church men" but the interesting thing is that St. Stephens' Church, Delhi, is among our very strongest supporters.

I fear I have made a suggestion which is impossible at this late hour, when your arrangements are well in hand, but in case you can bring the needs of the Society before the Conference, we shall be very grateful.

Sincerely yours,
S. K. DATTA.

Forman Christian College,

LAHORE,

27th October, 1912.

CHURCH UNITY

IN response to a Note by the Editor in the March issue of the *Intelligencer*, inviting discussion on the above subject, I write the following: Church Union in India may be desirable, but the union of Churches in India, as they are constituted at present, is not at all practicable, and I give my reasons below.

The constitution of the human mind and the history of the Church in the past ages go against it. During the days of the apostles and of their immediate successors, there was apparently a degree of uniformity in the

constitution and government of the churches, but whether these churches were Presbyterian, Congregational or Episcopal in their constitution, none can be sure of, for traces of all these forms of church government are to be found in the Epistles of the New Testament. But the Episcopacy of those days was not diocesan but congregational Episcopacy, by which latter I mean, that a minister by the designation of Episcopus or bishop, which in its New Testament use was often synonymous with the terms

Elder and Presbyter, presided over each church, but he had no diocesan jurisdiction over a number of churches or a number of ministers, as is the case of the diocesan Episcopacy of the present day Church of England. As the kingdom of Christ expanded in area, a different state of things gradually came in, and in the third century we find the existence of fully developed diocesan Episcopacy, with bishops ordaining the inferior clergy and exercising control and authority over a number of churches in a district. With the increase of the power and influence of the bishops, and with the combination of civil with the ecclesiastical powers of the dignitaries of the church, we see in the course of time the establishment of the supreme pontificate of the Pope of Rome, who eventually ruled as the political and spiritual head of the church down to the days of the Reformation. Since that event the people holding the Protestant faith, bound no longer by superstitious faith in the power and sanctity of the Pope and the clergy, did not continue to hold one particular form of faith and practice in the matter of religion as before; but with the open Bible in their hands, and with the spread of enlightenment, they began to think for themselves and interpret the scriptures to the best of their judgment. Thus arose in the course of time the different sections of the Protestant Church, holding different views about the government of the church, the appointment of its ministry and the method of worship, each professing to base its views on the words of scripture, while all of them held very dearly and earnestly the same cardinal doctrine of the salvation of man by the blood of Jesus. These sections of the Protestant Church have existed for ages, holding themselves aloof from one another, none yielding itself to any of the others in its right to interpret the Scriptures according to their own judgments in religious matters which are non-essential to salvation. But notwithstanding these various divisions in the Protestant Church, there has always been a true and sincere desire on the part of all Christian people to do away with these divisions, and to unite into one corporate body, but it has been found inefficacious during these long series of years. It has been found impossible to make all men to think in one and the same way, and what has been found impracticable in old Europe and America, it is vain to

expect the same to be effected successfully in the younger churches of India.

The next obstacle to the union of the churches is the rigid adherence on the part of the members of the Anglican churches to the doctrine of the *Historia Episcopate* and the historic succession of the ministry as a necessity to the validity of the sacraments. Whether they hold the belief, that the so-called apostolic succession is necessary as a channel of Divine grace, and all religious ordinances performed by ministers, who are in the historic succession, have a peculiar virtue imparted to them, or whether they hold the milder form of belief, that the historic succession in the ministry is a necessary safeguard for the preservation of unity and truth in the church, as they say it has proved to have been the case to some extent in the past, and, therefore, it has been originally of divine appointment, and consequently none of the others outside their church can lay claim to that honour, it cannot be expected that there would be a hearty union or any union at all between the Anglican and the non-Anglican churches in this land. The first step towards the union of the churches would be the recognition of one another's ministries; but when one section of the church in India would say to the others "your ministry is not valid, we cannot partake of the sacraments administered by your ministers, nor can we admit you to our sacraments, as is very often done by ministers of the High Church of England to men of non-Anglican churches, there cannot be any union of these bodies of Christians, however much of profession of brotherhood may be made by Anglican laymen or ministers towards non-Anglicans, or however much they may profess to admit the spiritual life and experience that exist among them, or the good that is done by them to the church at large. With this sort of feeling at the hearts of our Anglican brethren, it is vain to expect any organic union of the churches in India. The Anglican churches hold the principle of the historic succession of their ministry too dearly to give it up for uniting with the non-Anglicans, and the latter, in their turn, will not give up their principle of Christian liberty and freedom, in exchange for submission to a ministry, whose office they do not hold to be any more sacred or efficient than their own ministry. These differences around the belief in the historic succession of the ministry launch the ques-

tion of the union of churches into the region of the impossible.

There may be a sort of union formed among the non-Anglican churches, and there has always been a spirit of love and unity among them. Recently there has been a union rather a Federation of the non-Anglican churches formed in South India. All other churches, excepting those of the Anglican Communion, have joined in it. I do not know the details of the union, as I have never come across any of its Reports or its Rules and Regulations. I am therefore open to correction in the matter.

Another obstacle to the union of the churches in India is the existence of the Foreign Missions from Europe and America side by side with the Indian churches. These churches are the offsprings of the Missions, and like offsprings they have adopted the principles and maxims of their foster parents. Missionaries have brought into India the divisions that exist in the West. From the associations imbibed by them in their homelands, it is very difficult for them to divest themselves of the notions of advantage to be derived by the churches from their favourite modes of church government and the principles of ecclesiastical polity held by their respective denominations at home. In fact every church founded in India has had a constitution given to it, and notions of ecclesiastical polity imparted to its members, in accordance with those held by the denominations at home to which the missionaries respectively belonged. Even if the Indian churches would now try to sink their denominational differences and to be one united body, the missionaries who come from Europe and America will continue to hold the denominational views of the societies that send them out, and they will serve as object lessons for the people here to learn a different order of things. There are few missionary societies which have laid it down in their fundamental principles, that their object in sending their missionaries is to preach the simple Gospel of Christ, and not to teach Episcopalianism or Presbyterianism or Methodism or any other ism. Most of the societies count upon the number of their converts abroad as swelling the numerical strength of their own denominations, as it is to be seen in their denominational year books published every year.

From what has been said above it is plain that there cannot be any organic union of the

churches in India, constituted as they are at present. But such a union is not what we need. We want a unity in the churches—a unity of spirit, a unity of purpose, a unity of aim for the glorification of God and the extension of His kingdom, based on a spirit of broad-minded toleration and warm brotherly fellowship among the members of the different churches. Churches may exist side by side, and may hold different views about church government or about the administration of their internal affairs, but they must be ready to sink their denominational differences, and be fired with holy zeal in seeking the glory of God, not in antagonism to one another, but in brotherly love, each trying to excel the other in their efforts for the furtherance of God's glory. Such a spirit of unity is wanted in our churches, and not an outward uniformity or an organic union; and we all should try our best to have such a unity of spirit achieved amongst ourselves. This is our great need at present.

It is often pointed out, that it is the wish of our Lord that we should be one, and reference is often made to his prayer in John xvii: 20-23, but I cannot be sure that our Lord desired an organic unity, so much as a unity in the spirit among his disciples. I am encouraged in holding this opinion by our Lord's answer to John in Mark ix: 38, when He told him not to forbid the man to do miracles, who would not follow the disciples. He would not only not forbid him to do miracles in His name, neither would he enjoin John or any of the other disciples to go and make the man conform to the disciples' mode of life and faith, and keep company with them, so that there might be only one order of believers among his disciples.

We may exist as so many different denominations of Christians, and retain our notions of denominal distinction; but the more we try to forget these and cease to think of ourselves as Episcopalians or Presbyterians, or Congregationalists, etc., but remember and realize in our hearts, that we are Christians and servants of Jesus who came into the world and gave His life to save sinners, the more shall we be drawn towards one another and the closer and more practical will be the union formed amongst ourselves, especially if we keep before our eyes the duties we owe to our Lord and His people. Such a spirit of union has been manifested in a certain measure, we are thankful to find, in formation of the National Missionary Society

whose Councillors, Executive Committee, Missionaries, and contributors to its funds are members of the various sections of the

church. The more such a spirit of union is fostered, the better it will be for all of us.

N. L. DOSS,
Retired Minister, L. M. S., CALCUTTA.

REPORTS FROM THE FIELDS

I. MONTGOMERY

AT the end of my training period in the Lyalpur District I returned to Montgomery in October, 1911, and here I found a new line of work ready for me. A small colony of some 20 families from among the depressed classes, residing in the village, Samundri in the south-west corner of Depalpur Tahsil, applied for a teacher to be given them.

The mass movement towards Christianity amongst the depressed classes in the District of Sialkot, had its effect on our Samundri people, who had many years ago migrated from that district to earn their livelihood, and had settled down in Samundri as land tenants and field-labourers; but they had never become accustomed to their new environments and every now and then they would go to Sialkot to get their children married in their own community.

It was arranged that a worker should be sent at once to Samundri taking it as a call from God to open work there. A day school was begun by the worker for the children of these people. But it was found difficult to get the boys free from their usual work of tending cattle; in order that they may attend the school, we promised to open it for an hour in the morning and an hour in the evening. On this plan we got the names of eight boys on our school register. After some time when the boys had finished the Alphabetical Primer and had begun to read the First Book in Urdu, and also had learnt to write the Numerals up to one hundred, this progress although small had the effect of opening the eyes of their parents to the fact that their children were quite capable of receiving a good education. When I saw that they were well pleased with the progress made by the boys, I made an appeal to them for more workers, as evangelists, teachers and pastors. Other missions have the privilege of using the boys of their schools in mission service. So we appealed to the parents to give us their children for our workers, and from that day the number of the boys was doubled.

Very soon after this, it was discovered that these people had their relatives in other villages also of the Depalpur Tahsil. One family at least in each of the following places was enrolled as Catechumens—Tulla, BahawalDas, Chak 3 and Pandit. I made it a point to visit these places as often as possible, that is at least once a month, but not to make my stay long in any place. For the sake of saving expense, and for my own health and exercise, I always preferred to walk and go without a servant, cooking utensils and bedding; I would make about forty miles every month. They were pleased to spend something on their religious teacher according to the usual Indian custom, and also they learned to be clean for my sake. This has been a great means of drawing us closer to one another, and has enabled me to know them individually better; and also their habits, customs and circumstances. I find that one day spent in their midst as a respected guest, has done them more good than a whole book of sermons,

and that they have learnt more easily the real and practical side of Christianity. My aim has been to teach them in every visit (1) one verse by heart, (2) one story, (3) one verse of a hymn, (4) and a portion of the ten commandments, the Lord's prayer and creed. I said that I do not stay long in any place, simply because I do not want to be a burden on them. Already they are doing much in their poverty. The total number of baptisms up to the end of 1912 amounted to 57 and I think we could do much more than this, at least double the number, if we had more workers to instruct our catechumens. In fact our chief difficulty at present is how to teach so many of these people scattered in villages at long distances from one another. The most pressing need is felt for a worker at Tulla, where we are responsible to look after nearly sixty souls and about as many more who are anxious to be baptized.

But why do they become Christians? Once I asked this question of several persons who had enrolled themselves as catechumens. Some of their answers amounted to this: (1) All our relatives have become Christians, how can we stay behind? (2) We get education for our children. (3) We get a "Baden" (Mission worker) to look after us and help us in our difficulties. (4) We were despised, ill-treated "Like a piece of brick on the road, kicked and trodden down by every passer by, and a nuisance to every body" but now we can be proud of a religion at least as good as any other, if not better. Such motives appear all black and hopeless. But it will be clearly seen that there is one great advantage that we get in this. They put themselves under our influence and we get a wonderful opportunity of giving them our best training and instruction. It depends a good deal upon the teacher whether he is able to touch and rouse their higher nature and show them that there are far better things than Saul's asses, that they can expect from Christ. They are capable of receiving the conviction of sin and to understand that all these incidental lower advantages will become a curse to them and to their children, if they do not have their hearts cleansed and purified from sin by the power of the Divine Spirit by faith in Christ. It only amounts to this that we have to begin with the work of John the Baptist. We come in contact with souls and it is only by sincere Christian sympathy and prayer that we can bring them face to face with Christ to see their sin and the beauty of holiness. A prayer offered in Ceylon gives birth to a soul here in Montgomery. "Pray ye therefore the Lord of the harvest."

Neither can we afford to be slow and take our own time. According to the last Government census all these people from amongst the depressed classes were enrolled either as Sikhs or Mahomedans. And it is only the remnant, that we can take hold of, which has not been altogether absorbed by them.

The influence of the opposing communities on this class is increasing day by day. The delay on our side

is due only to the lack of teachers. This may prove fatal to many souls for generations to come. "Pray ye therefore the Lord of the harvest that He may send forth labourers into His harvest.

At Fazalabad on account of the constant change of teachers, the school was reduced to a low level. But a short visit from Basil Singh, our old experienced school master and also the appointment of a good teacher to take charge of the school in August revived it again and since then it has shown signs of improvement. We were also able to begin the system of charging monthly fees from the scholars. A visit was paid to Fazalabad by Rev. Warisuddin who very kindly brought a magic-lantern with a set of slides illustrating Gospel stories. Our school boys helped in spreading the news to all the villages around. A large number of Sikhs and Mahomedans came to see the pictures. The interest was so great and the people came pouring in till late at night that Rev. Warisuddin being encouraged by the attention paid to his talk, when he was describing the meaning of pictures went over the whole set of slides twice in one night. This was a very hopeful sign showing that our school had helped in removing prejudice and in earning a good name for the story of years to be considered worth hearing without any disturbance. And this was not the first time that a magic lantern lecture was held here. It was not mere curiosity that held the people's attention. Once before when Mr. Frank Maya Das, then a student in the Forman Christian College, Lahore, had brought the lantern, then the audience was not so large nor the attention so well given.

Mr. Prem Ram Chander was given us in answer to our prayers for more labourers at the end of 1912. He came to help us in the capacity of an honorary missionary and was located at Montgomery to take charge of a few souls here and he has been very useful in making occasional tours in the district amongst our village Christians and inquirers.

A Christian student Mr. I. N. Timothy proved himself very useful in various ways when he came all the way from Agra to spend his summer vacations here. He was sent through the kindness of Mr. S. S. Singha, the Head Warden of the Christian Hostel in connection with the Mission School and College in Agra.

Dr. S. K. Datta, Professor, Mission Forman College, Lahore, paid a visit to the largest congregation in our field at Samundri, where we are responsible for about a hundred souls. Also Mr. J. E. Shukla, student, Forman College, showed lantern pictures to our Christians which helped them a good deal to learn the Gospel incidents. It was found very useful to see things afresh through the eyes of a visitor which helped much in the way of discovering many new suggestions and ideas concerning the work.

I must express my thanks to all those who loaded us with presents, sweets, warm clothes, and many other useful things, for the boys and girls of our poor Christians, during the last Christmas season. Our thanks are due especially to the Alexandra School girls and Miss S. Howell (of Amritsar) Rev. Mulaimuddin (of Kapurthala), Professor Samuels, Forman College, Lahore, Mrs. Williams (of Tonk), Mrs. Dina Nath (Okara) and Mr. Prem Chander through whose strenuous efforts many a little heart was gladdened last Christmas.

28th April, 1913

JAMES WILLIAMS,

Montgomery.

2. KARWAR

Our new station—Our readers will be interested to know that we have just opened a new station at Ankola which will be soon occupied by the Rev. P. T. Varghese with Mr. S. Gomanta as helper. Ankola is one of the two Coast taluks of our field which consists of the northern half of North Kanara. In point of health it is as good as Karwar if not better. There is more Kanarese and less Konkani there than at Karwar. Now that our language difficulty is to a great extent over we have taken this new step with the hope that more work will be done by dividing the work among ourselves rather than concentrating our energy to one and the same place. The interior taluks included in our field being malarial and uninhabitable for us accustomed to a Coast climate will be worked at present only by occasional visits and preaching tours during the healthiest seasons of the year.

Our New Missionary—I am glad to announce the arrival of the Rev. T. M. Mathai, the new addition to our number in the place of Mr. Philip. He with the Rev. P. T. Varghese who had been to Travancore on leave reached Mangalore on the 4th instant where they had to wait for more than a whole week for the steamer which is so very irregular nowadays. He will forthwith commence Kanarese study, while Marathi is to be attempted only subsequently.

The Karvi School—The strength of the school is gradually increasing. Since Mrs. Mathai took up charge of the work some girls have joined the school, and it is hoped that the number will increase. Besides Karvis there is a small percentage of students of the Roman Catholic, Prostitute, and Bhandari castes. We are in need of a ball frame, kindergarten gifts and some pictures for our school use. Any help will be gratefully accepted.

Medical Work.—Perhaps our readers will be surprised to read this heading as it comes under the item of work in North Kanara. This is no doubt a new departure in our work but readers should not suppose that we have any medical work here carried out on a large scale by qualified Medical men. Just to make ourselves more acquainted with these highly conservative and caste-ridden people and to win their confidence, we have in stock a small supply of Homeopathic and Tissue medicines and by making good use of it we see that it is a means of helping the poor and the sick and drawing them towards us. We have already treated a few cases all of which by the grace of God have proved a success.

Evangelistic work.—Sunday bazaar preaching is still carried on vigorously. People have begun to take greater notice than before and they surround us in greater numbers. Now and then they ask questions which we always try to meet in the frankest spirit possible. Individual work is also profitably carried on.

Besides work in this locality, preaching tours are being made to distant villages.

In the past month we visited Mudgeri, Mazaali, Sadasivagod, Amdali, Avarse and Ankola, the villages being from three to twenty-three miles from here. We generally start with a bundle of gospel portions and tracts and a packet of some *phalaharam* in our hands, the latter to serve as the next meal at the next stop. We resort to the shade of some tree in a quiet quarter refreshing ourselves, and after prayer go about in the villages doing our work. Wherever we can get an audience we deliver

open-air addresses and sometimes the addresses are given in English translated by Mr. Venkitram. To give an address in English and to have it translated by another is quite a novel thing for these folk and so it attracts a very large audience, who listen spell-bound till the close of the address. After finishing the day's work we seek shelter under the roof of some house, where we are kindly entertained. The other day at Mudgeri, a village nine miles from here, through the kindness of the gramam officer who was himself of a prostitute caste, we were entertained for a whole day by a Brahmin Bhat who provided us with meals and comfortable quarters in his house to rest at night.

Earnest prayers are solicited that the Lord may bless all these efforts for His glory and that we His instruments may be endued with power from above to conquer the country for our King.

O. S. MATHIA

3. OKARA

Isa ka Darbar.—I am thankful to say we have become used to "Isa ka Darbar" in the morning and in the afternoon. In the morning for individual meditation and in the afternoon for Bible Classes.

In the beginning it took much of my time to explain the necessity and the usefulness of attending it to each Christian here sent; but we are so used to it now that even the non-Christians, specially the Mohamadans, having seen our regular attendance are ashamed of their negligence and pretend to be regular in their mosque which is close by. Besides facing the difficulty of making ourselves regular there was another more important difficulty to be encountered. In our little village congregat on most of the Christians are illiterate, and, cannot read the Word of Life for themselves. Are they to come to the chapel and pretend to be meditating? Are they to come with vacant minds with no sweet thought to contemplate upon? Are they to be modelled to be mechanical and ceremonial only? No, they are to be turned to be useful, intelligent and strong-faithed members of His Body. With this burden upon my mind, I began thinking, how the mind of the Father could well be imparted to these illiterate, extremely limited, and simple minds. I thought the best plan would be to teach them (1) to pray, to teach them to bring their temporal and spiritual needs before the Father, to thank Him for all His mercies and kindnesses and to respect and worship Him as their Lord and Master. (2) Instead of discussing with them the philosophical dogmas, instead of taxing their minds with difficult problems, to give them simple food and try to teach them to trust and rely upon their Master in all things great and small.

To achieve this end I selected thirty interesting striking and instructive stories from the Bible. My idea is that when they come to "The Isa ka darbar" in the morning for meditation, to narrate our Bible story before them every day and draw the moral lesson out of it, for them. In a month they will finish these 30 stories, then to repeat them again, say for three or four months and when their minds have grasped these stories well, to select thirty more. This plan I am sure will give them fresh thoughts every morning to contemplate upon and the impressions upon their minds will be lasting and at the same time they will learn to trust and rely upon the Master in all matters in prayer.

Sugar School.—In our Sugar School there are nine

children, still taught in the verandah of the dispensary, by me and my helper, during the dispensary time. These children receive very elementary education here and for regular training they are to be sent elsewhere. The boy Mangal, the first fruit of the school and the means of drawing his father to Christianity, is, it is interesting to note, supported by Pareychalley and Nagercoil Christians in the south and another child is supported by Miss Clement of Shadiwal in the Punjab.

As the best period of susceptibility to influence both good and evil is that of childhood, therefore I most earnestly plead for the support of these children. Besides may I just suggest that some sort of industrial work in connection with such a school is most essential.

For some time past I have been trying to make Indian (Desi) soap myself so as to avoid the necessity of a teacher, which I cannot afford, and then to train these children in soap making. Another industry which is mostly needed here is that of shoe-making. I wish I could have some means to start these industries for the future benefit of these children. I am sure God will open the way.

K. DINANATH.

4. OMALUR

New Method of Evangelization.—Human nature is always fond of varieties in everything, even in eating and drinking. The same things over and over again in matter as well as in method create disgust. Our friends here are turning quite indifferent to our routine open-air. So we were obliged to change our method of working. Instead of open-air, we have arranged a procession through the streets and lanes of the town, singing, and delivering the Gospel message to the people. These processions we have necessarily to have early in the morning before the people stir out of their houses, as otherwise it is impossible to reach them. So our processions they commence as early as 4-30 a. m. Three times a week we have them. We dare say each and every one in this way hears the Gospel message as the first thing in the morning before their minds become occupied with other things. Our processions seem to have excited the feelings of the people. They seem to think that we are bent upon "robbing" some of them by some means or other. Even in the villages people seem to be tired of us. They do not run to us as they used to do at one time. So in order to touch them and draw them to us we have to "march" through the villages with songs or we have to go to them and sit with them and talk to them in a friendly way and present the Gospel to them in ordinary conversation.

The Car Festival in Omalur.—A car-festival was held here in honor of Rama, the noble hero of Ramayana. On the car were Rama, Sita, Lutchinana and Hanuman. I was invited by the Dharmakartha (Temple Manager) of the temple who is an influential person in the town to attend the procession. I willingly agreed to do so. While marching along with the procession, one of the men came and asked me if I also would pull the car. I said I would do so most willingly if they really required my help. But I had not to pull the car and it was only a catch-question to me. When the car began to move, all began to worship the hero. I was the only individual in the crowd who did not do it.

During the procession in course of a conversation with a Brahmin official, he said that these car-festivals

were introduced with the idea of, making roads right and giving exercise to the people. I do not know how far it is true.

Hindu religious ceremonies—A villager when asked to give up the worship of idols and all ceremonies connected therewith said "Our women in the house will not give us anything good to eat unless we have such ceremonies and so these ceremonies are introduced only to eat and to drink and he quoted a stanza to prove it. We told him that they could have special occasions such as, birthdays and anniversaries for such purposes but they should not make it an excuse for idol worship.

Our Night School—Our night school was inspected for grant lately and the inspecting officers are favourably disposed towards us. The Collector of the District was very much interested in our Night School and we hope ere long he will pay us a visit.

A request for special prayers—Our new worker Mr. Devasirvatham had to pass through fire lately. His eldest daughter met with a fire accident. A few days after that, his other girl was attacked with small-pox. Both of them are improving by the grace of God.

We request our friends for their prayers and thanksgiving.

Visits to our Field.—Mr. K. T. Paul, our Field Secretary and Mr. Kadambavanam, our Assistant Secretary for South India visited our field. We are sure his personal knowledge of the field will help Mr. Kadambavanam in pleading and appealing on behalf of Omalur field.

Prospect of a new outstation.—As the people of Poosaripatti who asked us to open a school in their place with grand promises demanded certain unreasonable conditions from us which we could not promise them fulfil we have abandoned the idea of opening an out-station there at present. Now our immediate attention is turned towards Nungavalli where, as our readers know, there is a movement among the Panthamas against Polytheism. We want to take this opportunity. We entreat our readers to pray for God's wise council and guidance in this matter.

OMALUR, }
8th May 1913. }

ISAAC WILLIAMS.

SELECTIONS

STUDENT MOVEMENT IN CHINA

Remarkable Results of Dr. Mott's Visit

DR. MOTT'S visit to China is proving of an epoch-making character. An evangelistic mission has been conducted in connection with the Conferences that have been held in the large cities, and an extraordinary movement has developed among the students. "It is one of the biggest miracles I have yet encountered," writes the Rev. George Douglas, M. A., of Liaoyang. "It is common to the whole land and is being closely followed up. There is no saying what it will grow to."

The story is told in letters from Mr. Douglas. First are accounts from Peking, whither, with other missionaries, he went for the Conference. He found many changes. "You have no longer to wander away round the south gate of the forbidden city to get from east to west. I bowled in a rickshaw from west to east along the Ch'aug an Chieh without turning a corner anywhere, and I noticed that another road is being pierced through the Forbidden City walls northwards."

He noticed that "the new Government has not yet risen to the duty of preserving the most sacred site in China as it must be preserved. But one interesting fact is that at the New Year holidays, when the park was crowded, the Gospel was preached freely for ten days both on the altar and from the platform of the famous purple-roofed building that goes by the name of the Temple of Heaven."

Then he comes to the great movement. "Close by Norris' house (Rev. F. L. Norris, of the S.P.G. mission, bishop-designate of Northern China) the missions have erected a great tent which was crowded yesterday with 3,000 non-Christian students to hear addresses from Dr. Mott. C. T. Wang, who is of ex-Cabinet rank, interpreted, and did it superbly. The audience was enthusiastic and gave them the closest attention. Before the day was done over 650 students signed cards as inquirers.

"While I write, another meeting is going on, or rather a series of meetings, for Mott's plan is to give every one an opportunity to leave at the end of the first hour; then he starts on again with those who remain, and after the second meeting he repeats the process. He must have an iron physique.

"This morning there was also a gathering of women students, though the number was not so large."

In a postscript Mr. Douglas states that the number of student-inquirers had risen to 800. "It was a moving sight to see these young leaders coming to the point of decision."

The Manchurian delegates could not rest until they prevailed upon Mr. Mott to travel from the National Conference at Shanghai to Korea via Moukden, in order to give them two and a half crowded days of similar meetings. He readily consented.

From Moukden, on 25th March, Mr. Douglas writes:—

"In some ways the results here have been the most striking of all. To begin with, the highest officials in Manchuria—the Governor and the Education Commissioner—entered with heart and soul into the scheme. It was necessary to erect a great match, there being no building large enough to contain all we wished to invite. This the officials insisted on erecting entirely at their own expense, and they gave us every assistance in their power in advertising the meetings amongst those whom we desired to reach.

"The result was that an audience of 5,000 faced the speakers last Saturday afternoon; most of them the very men we wanted. Amongst them were a hundred leading students who had been specially invited from a score of other towns in Manchuria, men of influence who had already been more or less in touch with Christianity. The result of this meeting was that 175 men handed in their names as inquirers, who promised three things:—

(1) To make a careful study of the four Gospels.

' (2) To pray each day to God for courage and wisdom, to find the truth and obey it.

' (3) To obey Christ as far as their reason and conscience said to them, "He points the way to the truth."

"The following day the crowd of 5000 was reduced to 1,500, but the attention was remarkable. Dr. Mott declares that he has not received such close attention anywhere. At the end, 535 cards were handed in, and he called upon all those who wished to remain to a second meeting to do so. This time the cords were drawn closer, and an appeal was made for definite decision for Christ. The men were carefully warned not to be hasty, and then red cards were distributed, on which they were asked to enter their names and institutions of learning, if they were resolved to yield to Christ as Lord.

"The result amazed me. No fewer than 412 names were at once handed in. These men have promised to meet together at a central hall next Sunday to be organized into bands for study of the Scriptures. Mr. McNaughtan has arranged for nearly fifty leaders of such groups; and by the favour of the Education Commissioner they are to have every facility for meetings in the principal educational institutions in the city.

"When calling next day the Commissioner, who was himself much impressed, made a special request of Dr. Mott that the following-up work be pressed with vigour, and that those who have already handed in their names be on no account suffered to drop off for want of attention."

A Strange Coincidence

A remarkable fact is mentioned in a letter to us from Dr. A. R. Young of Tieh-ling, who says:—

"A non-Christian man remarked to Dr. Liu, the son of the Moukden pastor, that it is a strange coincidence that the exact spot where the large tent was pitched, and where these men signed papers to accept Christ, is the very place where the Christians were tortured and beheaded in the Boxer rising. Truly the blood of the martyrs is seed of the Church."

The impression created is further indicated by Dr. Young:—

The sight of the eager upturned faces of 5,000 students in the large tent will not soon be forgotten. The conviction of the Holy Spirit was very manifest. When over four hundred students stood up in token of their willingness to accept Jesus as Saviour and

Lord one could scarcely believe it was true. A second time the step was explained to them, yet none sat down again.

"Manchuria has been brought to the attention of the world by wars and plague, and now the Christian Church ought to know of the unprecedented openings here and the unprecedented gathering in of such a large body of students to the Church. It is a call to enter in at the open door, and a call to prayer for these young men.

"Many of them had been brought as delegates from government schools all over the province, and so will return to their places to carry the news with them. From this city (Tieh-ling) fourteen names were found in the number, and five of these were presented with Testaments last night, in the presence of over a hundred of their schoolmates.

"There is at present an unprecedented opening all over Manchuria amongst its young men. It is a pity that for lack of funds and trained student evangelists we cannot seize the opportunity.

"Three Sabbaths ago a student came voluntarily and asked to be enrolled as a catechumen, and the following Sabbath two students came to inquire as to the rules for entering the Church."

On the general situation Dr. Young says:—

"We have been very much impressed of late by the willingness of the people to listen to the Christian doctrine. It would seem that with the radical changes in the country a feeling of dissatisfaction with the old ways of worship has sprung up. Temples are neglected, or turned over to other uses, such as schools or offices, or even shut up. There is scanty respect paid to the gods. I saw a room with eight terrible-looking figures set up around the walls, and several had had the eyes poked out, or were otherwise mutilated."

A Great Hour

As to the results, the Rev. Daniel E. Robertson writes: "We are organizing to instruct 500 non-Christian students in the Life of Christ. As the Education Bureau is very friendly, we shall likely teach the students in their own academies. Teachers are being secured; ten from East Church, one from West, five from the Medical School, ten from Arts. Two training classes are being conducted, one in the East and the other in the West. All missionaries are, of course, enrolled. It is a great hour."—*From the Missionary Record of the Free Church of Scotland.*

NOTICE

AN INTERNATIONAL ENQUIRY

PROBLEMS OF THE MISSION FIELD

IN order to relate the work of the *International Review of Missions* as directly and immediately as possible to the actual needs of the mission field, the Editor is inviting missionaries to send to him, not later than December 31st of the present year, concise statements of the most pressing practical problems which have confronted them in their

work in the past two or three years. These problems may concern the presentation of the Gospel to non-Christian peoples; the relation of the Christian ideal for the individual and society to the home life and social institutions of the people; the edification or organization of the Church in the mission field; the conduct of a school or hospital; or any other matter which has given rise to difficulty or perplexity and regarding which light and guidance are desired. The replies will

be carefully collated and studied, and the results presented in a statement which will be published in one or more articles in the *International Review of Missions*. This investigation will be of great value not only to the *International Review of Missions* and the Continuation Committee, but to all leaders of missionary work, as it will show what are the actual problems which at the present time are most exercising the minds of the men and women who are actively engaged in missionary work, and towards the solution

of which the thought and energies of the Church should be directed.

Correspondents are asked to state clearly their Society, length of service, and the nature of the work in which they are principally engaged. The replies (which may, if preferred, be in French or German) will be treated as confidential. A pamphlet dealing more fully with the whole project will be sent free of charge to any missionary on application to the Office of the *International Review of Missions*, 1 Charlotte Square, Edinburgh.

Contributions received up to June 1913

	Rs.	A.	P.		Rs.	A.	P.
Madras				Allahabad, Jumna Men's and Women's Branch			
January to 25th April, 1913	1,387	3	11	...	9	14	0
Negapatam, thro' Mr. A. Devanayagam	9	0	0	Allahabad, S. W. Shepherd	15	0	0
Tiruvannamalai, Mrs. E. Connell	1	0	0	Benares, Miss Gupta	2	0	0
Royapet, Mr. J. E. Hensman	5	0	0	Gorakhpur, Miss H. Emmanuel	8	0	0
Mangalore, Dr. V. Verghese	10	0	0	Tehri, thro' Miss S. Bradford	5	0	0
Vellore, Easter Collection through Mr. F. Venkatarangam	8	0	0	Total Rs.	759	5	0
Rajahmundry, Mr. O. Ramaswami Sastri	2	0	0	Rajputana, C. P. and C. I.			
Coimbatore, thro' Mr. P. J. Devasahayam	12	0	0	January to 25th April, 1913	366	14	0
Mangalore, Miss Krans	6	12	0	Murwara, Y.W.C.A. Fancy Work Sale thro' Miss L. Chuckerbutty	13	0	0
Salem, Lt.-Col. R. K. Mitter	10	0	0	Nagpur, thro' J. S. Lewis, Esq.	40	0	0
Royapettah, Mrs. E. S. Hensman	5	0	0	Jubbulpore, thro' E. M. Modak	14	10	6
Royapettah, Anonymous	15	0	0	Jubbulpore, Sunday School Collection	0	2	6
Olavakkot, Rev. C. Hutton	10	0	0	Murwara, thro' Miss Chuckerbutty	10	0	0
Royapuram, Northwick teachers thro' Miss Smart for April and May	24	0	0	Beawar, Miss D. T. Single	4	0	0
Rayapuram, Dr. K. T. Matthew	6	0	0	Total Rs.	448	11	0
Royapet, Mr. S. G. Hensman	1	0	0	The Punjab			
Cuddalore, Easter Collection through Mr. J. C. Masilamony	6	7	0	January to 25th April, 1913	227	4	0
Salem, thro' Mr. M. M. Masilamany	11	15	0	Do. per Dr. Datta	735	6	6
Vellore, Church contribution for 1st quarter	50	0	0	Rohtak, Miss Veeranna	9	0	0
Royapet, Mr. J. J. Hensman	1	0	0	Baluchistan, Mr. A. A. Gadre	5	0	0
Nellikakuly, Congregation thro' Mr. P. D. Charles	15	14	0	Total Rs.	976	10	6
Royapet, Mr. J. H. Hensman	0	8	0	Bombay			
Pitapuram, Mrs. K. Sathianadan	1	0	0	January to 25th April, 1913	19	0	0
Madras, Friends thro' Mr. Anandam Pillai for May	14	2	0	Poona, Y.M.C.A. Indian Branch thro' Mr. J. A. Pillai	10	0	0
Ariyalur, Mr. T. S. Devadasan	2	0	0	Total Rs.	29	0	0
Calicut, thro' Mr. G. Zechariah	35	0	0	Bengal			
Pasumalai, Mr. Y. S. Burnabas	1	0	0	January to 25th April, 1913	838	7	0
Total Rs.	1,650	13	11	Calcutta, Miss B. C. Biswas	4	8	0
U. P. of Agra and Oudh				Krishnagar, Miss E. G. Sandys	2	8	0
January to 25th April, 1913	589	4	0	Cuttack, Miss Nayak	4	8	0
Saharanpur, Rev. B. B. Roy	1	0	0	Total Rs.	849	15	0
Allahabad, Proceeds of a concert by the Christian Students thro' T. Rawah, Esq.	40	0	0	Bengal			
Mainpuri, through Rev. J. M. Gulam Masih	50	0	0	January to 25th April, 1913	838	7	0
Meerut, A Friend thro' Gulam Masih	20	0	0	Calcutta, Miss B. C. Biswas	4	8	0
Benares, Mrs. G. Dutt	2	0	0	Krishnagar, Miss E. G. Sandys	2	8	0
Muttra, thro' Mr. A. Luke	7	11	0	Cuttack, Miss Nayak	4	8	0
Mirzapur, I. B. Mundle, Esq., I. C. s.	9	8	0	Total Rs.	849	15	0

Contributions received up to June, 1913—(continued).

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Mahzan i Masiki.

HIKMAT LALON SE BIHTAR HAI.

JILD 48.]

FATEHPUR, JULY 15, 1914.

[No. 14.

“What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.”

The value of a godly life on the part of the missionary is thus put by Erasmus. “At all events they can show in place of miracles, a mind free from all human desires, a life of perpetual sobriety, a zeal to earn well the thanks of all, a patience unmoved by any injuries, a spirit of constant cheerfulness in afflictions, a modest courtesy without a trace of pride. For even the apostles did not work miracles everywhere, but by those means which I have mentioned, they drew far more to acknowledge Christ's power than by miracles. For the miracles were attributed by many to magic, but the other signs proclaimed that the Spirit of God was working through men.

The Gospel of Temperance is very refreshing these days. In America it is becoming more and more the fashion to make prohibition the main issue at the city, township, country and state elections and with amazing rapidity the country is coming under the dominion of the sober forces of righteousness. Where the men are not sober enough to do the business the women are called in to the polls and help in the good work, as in Illinois recently when over 1,000 saloons were voted out. Secretary Daniels of the U. S. A., Navy has shown his sterling business sense and love for justice by making not only the men of the Navy sober but also the officers. Much was done to dissuade him from this step but he has stood firm and now no liquor can be used for drinking purposes at any function on any American man of war or at any Naval station. President Wilson has confirmed the order. The bills recently introduced into the National House

of Representatives and the Senate providing for prohibitory amendment to the U. S. A. constitution are getting more favourable attention than was expected and the liquor element of America is in a chronic state of the blues over the out look. The Anti-Saloon League of America recently organized “The Prohibition Prayer Chain.” All those adhering thereto agree to pray daily for the speedy national constitutional prohibition of the liquor traffic. Mr. Wooley in urging the organization of the prayer league quoted the prophet “make a chain; for the land is full of bloody crimes, and the city is full of violence.” Missionaries and Indian Christians may with great propriety and effectiveness join this league by sending names to Dr H. H. Russells, Westerville, Ohio, U. S. A., and we may well add to our prayer that the Government of India may speedily become as interested in the suppression of intemperance in India as the Government of China has become over the suppression of the opium traffic in China. Such a determination on the part of Government would be welcomed by the people of India who are naturally by teaching and practice a temperate people.

The Mass Movement in India is a subject concerning which Bishop Whitehead never seems to tire. He is of the opinion after about 30 years' observation that the movement is about to become an avalanche. He points out three things that are essential if this movement is to continue to be a blessing. 1st, *Education of Christian Indians living in the villages.*—“The main need for India, I venture to urge, is not so much the advance of education in the towns or in the cities, nor the spread of education for the non-Christians, but the great and immediate need of the better education of our poor Indian Christians in the villages. Remember that we are gathering in thou-

sands and tens of thousands of Christians every year from the lowest and most degraded classes of Indian society. If we do not educate them, if we do not take every step we can to train them in Christian truth, and bring Christian influence to bear upon them, we shall find that the Christian Church in India is overwhelmed by a flood of superstition and a flood of barbarism." 2nd, *Independent self-support and self-government.* He points to the remarkable development of the C. M. S., work in Tinnevely in this respect. "But what has been done in past needs to be carried much further in the future. It is obvious that we cannot possibly advance on existing lines. Roughly speaking, at the present moment our system is that for every 5,000 or 6,000 Christians we have a European Missionary and about £1,000 a year. That is all very well when we are dealing with about 500,000 people, but not when we have to shepherd and care for some millions. Therefore, this matter of promoting the independence, the self-government, and self-support of the Church is one of the most urgent questions with which the statesmanship of missionaries has to deal." 3rd, *Co-operation and unity.* "These urgent needs and necessities, this great crisis coming upon us in India, in the Mission field, do constitute a great call to promote unity and co-operation. When I first went to India thirty years ago, I was strongly opposed to co-operation with bodies who are outside the Church of England. Now, thirty years' experience has made me a complete convert. You are enthusiastic for co-operation and unity here; but I do not think that you can realise how intensely we long for it in the Mission field. The work here in England has been built up largely upon the basis of competition between different religious bodies. Now in the Mission field competition is absolutely fatal to us. If we are to do the work as God calls us to do it, we must have co-operation now; and God grant that we may have unity at no distant time. Therefore, now not merely for the sake of a theory, but in the name of those millions of souls who through our divisions, are being kept outside the Christian Church, kept apart from the saving truth of the Gospel of Christ, I appeal to you all here in England to study the things that make for peace and that make for unity."

Co-operative credit societies have apparently come to stay and bless the people in manifold ways. Within a decade this remarkable movement has gotten under-way. 12,000

societies with nearly 600,000 members and a working capital (borrowed) of over 5,00,00,000 Rupees are the figures recently given in an important government resolution on the subject. Individually these 600,000 could only borrow small sums at rates of interest averaging about 33 per cent. But collectively they can borrow at as low as 6 per cent. Obtaining capital on these terms, the cultivator can pay off his debts, and enjoy an ever increasing prosperity. If we allow five dependents to each co-operator, some three millions of people have been raised from hopeless bondage to a cheerful independence. The Government estimates that this one hundredth part of India's population are being saved twenty lakhs of rupees per year. The money lender has also taken fright and is now loaning money to others at a less rate than he did. The backbone of his oppression is beginning to break. The co-operative society has important social results, developing organized village life and bringing to the front the most trust-worthy members of the community. This development of the village consciousness and of leadership has an affect on the sanitation and education of the people. So far as we know the Indian Christian communities have thus far been slow to develop in this matter. We will be glad to hear of the success of such societies among Christians. Sometime ago we cited the success of the one at Clarkabad, Panjah.

That the moderate drinker is unsafe as a railway employee and undesirable as a sailor has for many years past been recognized by many of the most prominent business concerns. That the moderate drinker is not so safe a risk as the total abstainer has been generally admitted by Life Insurance Companies. But finally the Standard Life Insurance Company in America has decided to put total abstainers in a class by themselves at much reduced rates and thus relieve them of the injustice of carrying the poorer risks due to the use of alcohol.

The first Sabbath of August—has been chosen as Tract Society Day and the North India Christian Tract and Book Society has prepared a program. We give much of the material to be used in connection with the program in the pages of the *Makhzan i Masihí*. The numbers at the head of each article correspond with the numbers on the program which can be secured from the Tract Society Allahabad. Most of this material has been prepared by the Assistant Editor of the *Makhzan i Masihí*.

The establishment of the habit of reading in the common people is one of the great tasks to which we should address our selves. The quinquennial report on the progress of education in India points out that

39 per cent of those instructed relapse into illiteracy. We should be flooding the country with books, religious and secular, worded in simple language so that young men may be able to read them without continually turning to a dictionary. Another thing that will help in this matter is such a revision of the examination as will lay stress on general reading and not make it inevitable that the best crammer will get the highest results. We think that the common use of a simple character like the Roman would greatly help people to keep up an interest in reading.

The final steps toward union have not been taken by the general assemblies of the Church of Scotland and the United Free Church. Several matters have again been sent down to the presbyteries for decision. A most fraternal spirit prevailed both assemblies and it is believed that this further delay will only bring about a more perfect and better understood union in the end. We are sorry that so encouraging a report cannot be given of the negotiations which have been going on between the United Presbyterian and the Presbyterian (South) Churches of America. The more they consider the question the better satisfied they seem to be to remain separate. The Reformed Church of America has also refused by a large majority to unite with the Presbyterian (North) Church.

The 3rd edition of Rev. J.H. Lawrence's Inductive Roman Urdu Primer has just come from the press. It is an improvement over previous editions in some respects. We must protest however in the manner in which Mr. Lawrence splits roots into kindling wood by means of the hyphen. It is little short of vandalism to have such old friends as *tor*, *kát*, *kar*, *lar* made unrecognizable or at least misleading when seen thus *to-rí*, *ká-tí*, *ka-ro*, *la-ro*. Moreover our experience is that the hyphen simply makes one more useless thing to divert the boy's attention from the main issue. But few Urdu words can be pronounced in more than one way. Better drop the syllabic and make use of the word method. But in spite of the above weakness this is the best book for the purpose we have seen.

We are rejoicing at the good news from Miraj. Rev. W. G. Pitkin recently had to go there to have an operation performed on his leg. It is one of the after effects of the

severe attack of typhoid fever that he had in Lucknow early in the year. The operation has been in every way successful and the wound is healing nicely. We hope soon to hear of his return strong and well.

The munificence of Mr. W. J. Blackstone makes it possible for the Punjab Religious Book Society of Lahore to sell a very finely illustrated lithographed Urdu tract at 4as. per hundred, post paid. It is said by those who have tried that to give one of these tracts along with the sale of a pice gospel in Urdu very greatly increases the sale of the latter.

A letter from Rev. T. S. Wynkoop tells of their expecting to sail on June 13th for Dover England, enroute to Munich, Germany, where Mr. Wynkoop is to serve as Chaplain for English speaking students and other residents of that city and tourists. He goes to Munich under the direction of the General Assembly's Committee on work on the Continent of Europe. We join with many friends in India in wishing Mr. and Mrs. Wynkoop much success in their work. Being in a strange land they will doubtless the more appreciate letters from friends in India. Their address is C/o Dresdner Bank Munich, Bavaria, Germany.

Since writing our note a month ago, regarding the death of Mr. N. C. Mukerji of Mainpuri we have been able to get hold of the story of his earlier days. His mother died when he was a small boy. His father soon after went to England where he remained for the rest of his life. Mr. Mukerji and his sister were brought up in the home of a wealthy uncle. When in College he decided to become a Christian. After being kept waiting for some months and having received his degree he with his sister was baptized and turned out of his home. He was now without money and without work. The Calcutta Y. M. C. A. finally gave him work and then he became Second Master in the Jumna Mission High School, from which appointment he entered on what proved to be his life work in Mainpuri.

Tract Society ká Din.

August mahíne ká pahla hafta Tract Society ká Din manáne ke liye muqarrar húa hai. North India Tract and Book Society ne us din ke waste ek k̄hass programme taiyár kiya hai. Ham us programme kí kái báten zail men darj karte hain is garaz se ki wuh bhí us din par istiamái kí jáen. Jo numbar kí har mazmún ke sire par likhá hai, wuh Tract Society ke Programme ke numbar se miltá hai. Programme par ka sámán Makhzan i Masihí ke Assistant Editor ne taiyár kiyá hai.

Dars Mubárabádí.

(Kói jáwán sanjidagí ke sáth pulpít par já khará ho aur tab, bá adab yún shurú kare.)

Piyáre aur muazziz buzurgo aur bháio.

Ap sabhon kí barí mibrbání hui kí is zarúri mauqe par tashrif láe hain. Ap ko malúm hogá ki ham áj Tract Society kí yádgari karne ko faraham hue hain. Ham báwajúde kí North India Tract Society Allahabad se taalluq rakhte hain, tau bhí ham Hind kí digar Societion ko bhí jo galiban shumár men 11, yá 12 ho gain, duá i k̄hair aur mubárabádí denge. Hamári Society ke Muntazim o Secretary hamáre ek Hindustáni sáhib, banám Mr. N. K. Mukerjee, hain. Peshtar is bnári kám par hamesha kói na kói waláyatí sáhib rahte the, par ham fakhr karte hain ki wuh sarfarázi bamáre hí ek bhái ko hásil hai.

Dar haqiqat tamám Tract Societiyán hamáre mulk ke jumla mazhabon par tahqiqat ke sáth raushni dálti hain aur din Iswí kí taraqqí o bulandí ká baís ho rahí hain. Jab kói gair Masihí kisi

Tract Society ke taiyár kiye hue parche yá kitáb men Hind ke beshumar bátil mazáhib, aur un ke wáhiyát rasm o riwáj aur taur o tariq aur usúl ke kachchepan aur nádurustí ko malúm kartá hai, to us kí ánkhoṅ par se ek pardah sá haṅ játá hai, aur tab wuh ek sachche mazhab ke hásil karne kí justojú kartá hai, aur ak̄hir kár K̄hudáwand Masih ke pás án pahunchtá hai. Aláwá azín, Tract Society aise nafis tract aur kitáben taiyár karti hai jin se ilm ak̄hláq, ilm tawárikh o jugráfia, ilm i tabiyát, aur rástí o pákizagí insán ko purí taur se hásil ho játá hai. Tract Society, Baibal Society kí bahin hai. Tract Kalám Ulláh ke dahine háth hain. Wuh sachche din Iswí kí bashárat ke liye ek haqíqí muáwin aur madadgár hain.

Kya ap aisi Society ko muhabbat aur qadr kí nazar se na dekhenge? Kyá ap un logon kí imdád na farmáenge jo us ke kar o bár men sar gardan aur hamatan masrúf rahte hain?

Dosto, agar Tract Society K̄hudá na k̄hwasta na hoti, to ham kya karte! Is zamane ke bátil mazhabon ke pairaon aur lidaron ko kyúnkar nichá dikhla sakte the!

Din Iswí ke urúj ka Tract Society bhí bahut bará zariá hai. Ham us ko áj dil se mubárabak kahte hain. S.

Ġazal

5.

Tract hai bargashta dil ko phernewáli kitáb,
Dekh lo, parh lo, samajh lo, hai yihí bānki
kitáb

Har rawish, har rang men, har talim i har
bár men,

K̄húb tar margúb tar, k̄hush tar, banái hai
kitáb

Ho duá yih sab ki piyáro, tract Society ho
fathyáb,

Secretary, Kálporteur howen is men
kámýáb. BIHARI LAL.

See pgs 6+7 and 37-43

RECEIVED

MAR 26 1918

Mr. Speer

BULLETIN

OF THE

Representative Council of Missions, United Provinces.

May 1917.

No. 1.

It has been agreed that the Council issue an occasional Bulletin to contain the minutes of the Council and reports of Committees. This is to have a wide circulation within the Province and the names of any are solicited who are interested in the proceedings of the Council of Missions.

The United Provinces Representative Council of Missions.

OFFICERS.

Chairman—The Rt. Rev. The Bishop of Lucknow, Allahabad.

Vice-Chairman—Bishop W. F. Warne, Lucknow.

Secretary—The Rev. Ray C. Smith Fatehpur.

Treasurer—N. K. Mukerji, Esq., Allahabad.

EXECUTIVE COMMITTEE.

The officers and Rai Sahib A. C. Mukerji, Rev. A. W. Davies, Miss E. M. Bertsch.

MEMBERS OF THE COUNCIL (Representative.)

Prof. E. Ahmad Shah, Lucknow.

Rev. T. C. Badley (M. E. M.), Lucknow.

Rev. J. S. C. Bannerji, Bulandshahr.

Miss E. M. Bertsch (W. U. M. S.), Allahabad.

Rev. W. G. Briggs (M. E. M.), Allahabad.

A. E. Butler, Esq. (Bible Society), Allahabad.

Rev. L. A. Core, D. D. (M. E. M.), Bareilly.

Rev. A. Crosthwaite (Lucknow Dios. Bd. of Missions), Moradabad.

Rev. W. Cutting (L. M. S.), Benares.

Prof. Prabhu Dass, Allahabad

Rev. A. W. Davies, (C. M. S.), Agra.
 Miss H. M. Davies, (Y. W. C. A.), Lucknow.
 Rev. Canon Fisher (Lucknow Dios. Bd. of Missions), Cawnpur.
 Rev. A. J. Harvey, (C. M. S.), Allahabad.
 Rev. J. R. Hudson (W. M. S.), Benares.
 Rev. C. A. R. Janvier, D. D. (A. P. M.), Allahabad.
 N. Jordan, Esq. Moradabad.
 Miss Johnson-Smyth (Z. B. M. M.), Benares.
 Miss M. A. Livermore, (M. E. M.), Ghaziabad.
 Rev. J. J. Lucas, D. D. (A. P. M.), Allahabad.
 Rev. J. P. McLeod (C. W. B. M.), Jhansi.
 Rev. R. M. McIntosh (B. M. S.), Agra.
 N. K. Mukerji, Esq. (N. I. C. T. & B. S.), Allahabad.
 Rai Sahib A. C. Mukerji (L. M. S.), Benares.
 Rev. Ray C. Smith (A. P. M.), Fatehpur.
 Miss Snelson (C. M. S.), Sigra, Benares.
 Miss M. Whitaker (Z. B. M. M.), Allahabad.

(Coopted Members.)

The Bishop of Lucknow, Allahabad.
 Bishop W. F. Warne, Lucknow.
 Dr. R. J. Ashton, Kachwa, Mirzapur.
 Rev. Benson Baker, Meerut.
 Dr. P. H. Edwards, Allahabad.
 Rev. J. Grant, Kachwa, Mirzapur.
 Miss E. Gimson, M. D., Bareilly.
 Deaconess Goreh, Banda.
 Geo. S. Ingram, Esq., Aligarh.
 Rev. A. G. McGaw, Etah.
 Prof. N. C. Mukerji, Allahabad.
 Miss E. Waller, Benares.
 Rev. Dr. Garfield Williams, Gorakhpur.

Representatives to the National Missionary Council. Rev. A. W. Davies
 (1917) Rev. Ray C. Smith (1916—18) Bishop W. F. Warne (1917—19)
 Rai Sahib A. C. Mukerji (1918—20.)

Standing Committees. (The first named is convener.)

Comity:—Rev. A. J. Harvey, Allahabad; Rev. Dr. C. A. R. Janvier,
 Rev. A. Crosthwaite, Rev. J. R. Hudson, Rev. Dr. L. A. Core, Rev.
 J. P. McLeod.

Survey :—Rev. Ray C. Smith, Fatehpur, Rev. G. W. Briggs, Rev. A. J. Harvey, Rev. J. R. Hudson, Rev. Canon Fisher, Rev. W. Cutting, Rev. R. M. McIntosh.

Mass Movements :—Miss M. A. Livermore, Ghaziabad, Rev. Benson Baker, Rev. J. S. C. Banerji, Rev. A. Crosthwaite, Rev. G. S. Ingram, Rev. A. G. McGaw, Rev. J. Grant.

Young People's Work :—Prof. E. Ahmed Shah, Lucknow, N. Jordan, Esq., Miss H. M. Davies, G. S. Ingram, Esq.

Christian Literature :—N. K. Mukerji, Esq., Allahabad, Rev. Dr. J. J. Lucas, Rev. Dr. L. A. Core, Miss E. M. Bertsch, Dr. P. H. Edwards, Deaconess Goreh, Rev. A. Crosthwaite, A. E. Butler, Esq., Miss E. Waller.

Education :—Rev. W. Cutting, Benares, Rev. Dr. C. A. R. Janvier, Rai Sahib A. C. Mukerji, Rev. T. C. Badley, Miss Snelson, Rev. Canon Fisher, Rev. A. W. Davies, Rev. Dr. Garfield Williams, Miss Johnson-Smyth, Dr. P. H. Edwards.

Medical Work :—Dr. R. J. Ashton, Kachwa, Mirzapur, Dr. Esther Gimson.

Public Questions :—The Bishop of Lucknow, Allahabad, Rev. W. Cutting, Miss E. M. Bertsch, Rev. Ray C. Smith, Rev. A. Crosthwaite, Rev. Dr. C. A. R. Janvier, Prof. N. C. Mukerji, Rev. A. J. Harvey, Bishop W. F. Warne, Rev. A. W. Davies.

Women's Work :—Miss Johnson-Smyth, Benares, Miss E. M. Bertsch, Miss M. A. Livermore, Miss Snelson, Deaconess Goreh, Rev. A. W. Davies, Mr. N. K. Mukerji.

Indian Church :—Rev. J. S. C. Banerji, Bulandshahr, Prof. N. C. Mukerji, Prof. E. Ahmed Shah, Rai Sahib A. C. Mukerji, N. Jordan, Esq., Prof. Prabhu Dass, Rev. Dr. Garfield Williams, Rev. T. C. Badley, Rev. R. C. Smith.

Minutes of the Annual Meeting, held at Bishop's Lodge, Allahabad, April 19th, 1917.

The first session of the Council was begun at 7.30 A. M. by the Right Rev. The Bishop of Lucknow as Chairman of the Council conducting the devotional service.

The Roll was called and 32 responded to their names. Excuses for absence were heard from nearly all who were unable to attend and these were approved.

It was decided to hold the sessions from 7.30 to 10.30 A. M.; from 3.30 to 5.30 and from 6 to 7.30 P. M.

The Secretary read the **report of the Executive Committee**. The report was Approved. See Appendix A. He also read a report indicating the range of his correspondence and the changes which have taken place in the membership of the Council. This was approved. See Appendix B.

The Treasurer reported, as did also the auditor of the accounts. The Budget proposed for the new year was also read and adopted. See Appendix C.

A paper was read by the Secretary on **Committee organization** and resolutions altering the System of Committees were adopted as follows :—

1. Resolved that the Mission Study Committee be discontinued and its work made over to the Committee on Young People's work.

2. Resolved that the Committee on Temperance and Purity be discontinued and that the Public Questions Committee perform its duties.

3. Resolved that a Standing Committee on the Indian Church be appointed.

4. Resolved that a Standing Committee on Women's Work be appointed to consider the problems of the Evangelization of Women and Educational Work for Girls.

5. Resolved that the Executive Committee be authorized to enter into negotiations with the Missionary Educational Union with a view to closer co-ordination or some form of organic connection.

6. Resolved that the Literature Committee be asked to consider our connection with the various Publishing organizations working in the U. P.

7. Resolved that the Executive consider the question of cooperation with the United Provinces Women Teachers' Association.

The Rev. A. W. Davies presented a resolution regarding **Indentured Labour** which was adopted as follows :—

This Council desires to express its great satisfaction at the termination at least for the period of the War, of the System of Indentured Emigration from this country to Fiji and elsewhere, and earnestly hopes that the system will never be revived.

The Rev. J. Grant had been invited by the Executive Committee to read a paper on "**Cooperative Banks and the Mass Movement**" This was read by Mr. Grant and the paper was ordered to be printed in the Appendix and offered to the Press. See Appendix D.

In the absence of Dr. P. H. Edwards on short furlough, Rev. Dr. Janvier gave a verbal report as to the work of the **Hymn Book Committee**. It was reported that the Synod of Northern India has appointed a committee to

co-operate with the Hymn Book Committee of this Council. This Synod includes the Presbyterian Churches of the Punjab as well as those of the United Provinces.

The Council took recess until 3 o'clock.

At 3 o'clock the Council again came to order.

The **Election of officers and Committees** was held. The following Officers were elected for the coming year, they to hold office until the close of the next annual meeting.

Chairman—The Bishop of Lucknow, Allahabad.

Vice-Chairman—Bishop W. F. Warne, Lucknow.

Secretary—The Rev. Ray C. Smith, Fatehpur.

Treasurer—N. K. Mukerji, Esq., Allahabad.

On report of the Nominating Committee and after some emendations, Committees and coopted members were chosen as found on pages one, two and three of this report.

In this connection it was agreed that each Standing Committee shall have the **power to coopt** not to exceed the number of its original members.

The question was raised by the Chairman at the request of the Executive Committee whether something might not be done to secure greater publicity as to the proceedings of this Council and its Committees and as to whether Committees should publish reports of their proceedings without the cooperation of the Executive Committee. The following resolution was the result.

Resolved that the Executive Committee of this Council issue **occasional bulletins** in which the proceedings of the Council and its committees shall be published. The Executive Committee in editing this bulletin is empowered to exercise ordinary editorial authority.

Bishop Warne spoke of the desire of Government that 50,000 labourers be found to go to France as non-combatants and suggested that missionaries might be able to get some Indian Christians to go.

The report of the **Survey Committee** was read by Mr. Smith, including a Survey of the Chamar caste. The report was approved and ordered to be printed in the appendix. See Appendix E.

The following resolutions were adopted touching the work of the Survey Committee.

1. Resolved that the Survey Committee continue its work of collecting accurate information as to the Chamar caste and its evangelization and report at the next meeting.

2. Resolved that the Survey Committee prepare as soon as possible and in consultation with the National Survey Committee statistical forms and

after submitting them to the Executive Committee for approval proceed to collect statistics covering the year 1917 for report at the next meeting of the Council.

In connection with the reports of Committees it was agreed that the **procedure** regarding the acceptance of reports adopted by the National Missionary Council (Minutes of 1916, p. 3, para 4) be adopted as our procedure. It is as follows:—That the acceptance by the Council of the reports of Standing Committees implies the approval of the reports as to their general substance, but the Council holds itself responsible only for those resolutions that are passed by it.

The Mass Movement committee's report was presented by Miss Livermore. It was accepted and ordered to be printed as Appendix F. The following resolutions calling for action by the Council were adopted.

1. Resolved that this Council approve the recommendation regarding vocational text-books and authorizes the Mass Movement Committee to prepare them.

2. Resolved that this council pay the deficit, up to Rs. 25-0-0, incurred by the Mass Movement committee in printing its report.

3. The two resolutions regarding comity were referred to the Comity Committee and did not come up again because they were covered by the principles later adopted.

The Committee on Young People's Work made no report.

The Committee on Christian Literature reported. It was accepted and ordered to be printed as Appendix G. There were no resolutions submitted for adoption.

The Committee on Public Questions reported. It was accepted and ordered to be printed as Appendix H. The question as to Marriage Laws was referred back to the Committee for report later to the Executive Committee and the National Council's Committee on Public Questions.

The Committee on Christian Education reported and its report was accepted and appears as Appendix I. The following resolutions were adopted:—

1. That no further steps be taken for the present to secure a uniform scale of pay and pensions for Christian Teachers in Anglo-Vernacular Boys' Schools.

2. A. This Council is of opinion that while the present agitation for a Conscience Clause does not spring mainly from conscientious objections of parents and pupils and is largely due to a growing uneasiness at the increasing influence of Christianity in this country, it yet behooves the Missionary Societies to define their attitude towards it.

B. It desires to affirm its own position as follows:—

- (1) Christian Missionaries have founded Schools and Colleges with the object of extending a knowledge of the Gospel of Christ, and of imparting an education which, based on Christian conceptions of life, will foster the growth of Christian character, and they have been encouraged in the maintenance of institutions, whose object was known to be this, by the Government and people of India for more than 60 years. They are not prepared to withdraw from this policy, and to devote themselves to the promotion of a purely secular education.
- (2) They regard the regular and direct teaching of the Bible as the main though by no means the only way of fulfilling their object, and therefore while they have no desire to offend the conscience of anyone and while they will always be glad to give consideration to particular cases of genuine grievance they are not willing as a general principle to make attendance at the daily scripture period optional even in the so-called single School areas.
- (3) They consider that in the event of a Conscience Clause being introduced into the Educational Code, Missionary Societies should close down (except in very special cases) such Schools and Colleges as cannot be carried on without Government Grants, but that in view of the place which is now held by Missionary Institutions in the Educational system of the country, it would be just to Government and the public not to close down any Colleges or High Schools till two years from the date on which the Conscience Clause comes into effect.

(The last paragraph was adopted by a vote of 17 to 4.)

The Council took recess until 7. 30 the next morning.

SECOND DAY.

The Council met at 7. 30 A. M. on the 20 of April. Rev. Dr. Janvier conducted the devotional service.

The report of the **Medical Committee** was read and accepted and appears as Appendix J.

The **Mission Study Committee** reported. It was accepted and ordered to be printed as Appendix K.

At the meeting a year ago a special committee was appointed to consider the advisability of prosecuting a **United Evangelistic Campaign**. This committee reported. Its report was accepted and appears as Appendix L. The following resolution was adopted.

Resolved that the Council recognizes the need of an Evangelistic Forward Movement Committee, largely, in the first instance, to bring about, wherever practicable, united evangelistic efforts. To this end the Council appoints the Indian Church Committee with Bishop Warne, Rev.

A. J. Harvey, Rev. A. G. McGaw, Rev. Dr. J. J. Lucas and Rev. E. M. McIntosh as its Evangelistic Forward Movement Committee.

The Special Committee appointed a year ago to arrange for a United Scheme for the pay, examination and pensioning of Bible Women reported. The report consisted of a statement outlining the various schemes in force in the province and expressing the hope that a mutual knowledge of the rules of the various Missions would tend to uniformity. This report was left to the Secretary, in consultation with the committee, for condensation and printing as Appendix M.

The Council's attention was brought to the fact that in the Presidencies of Bengal and Bombay **Lotteries** had been sanctioned for the raising of the **War Loan**. The following was unanimously adopted:—This Council pledges itself to do all in its power to secure the success of the War Loan especially by encouraging all classes of the communities it represents to invest their savings in the Loan. At the same time it strongly deprecates the sanction given by Government to lotteries on behalf of the War Loan and urges the immediate withdrawal of the sanction on the following grounds:— (1) It establishes a precedent. (2) The sanction given is calculated to foster the love of gambling. (3) To assume that the incentive of a lottery was needed is so unworthy of, and discreditable to the cause for which we are fighting. Resolved that copies of this be sent by the Chairman to their Excellencies the Governors of Bengal and Bombay and also to the press.

The Secretary reported the receipt of a letter from Miss Angus, Secretary of the Baptist Women's Mission, Calcutta, intimating that there was a proposal to make the **Lady Muir Memorial Training School** for Indian women missionaries at Allahabad a union institution and asking the opinion of the Council as to the matter. As only one Society on the field, represented on this Council had received information of this Union Scheme it was felt the matter could not now be discussed in Council and the following resolution was passed:—Resolved that the convener of the Women's Work Committee be instructed to correspond with the Z. B. M. M. Home Committee with a view to learning what their plans are concerning the future of the Lady Muir Memorial School, Allahabad, and if the Union Scheme is suggested that this Committee do its utmost to have the proposals brought before the different Societies on the field.

The Committee on Comity reported that it unanimously recommended the adoption by this Council of the following resolutions which on motion were adopted by the Council. (1) That the U. P. Representative Council of Missions generally approve the Statement on Comity among Missions in India, prepared by the National Council. (2) That the Council while not wishing to interfere with the freedom of Churches, Missions or Societies, but being desirous of knowing how many of them are in sympathy with the

statement, commend the statement to them, and ask them to consider it and let the Council, through the convener of its Committee on Comity, know whether they are prepared to approve the statement and adopt it as the rule of their Church, Mission or Society. The Council would receive suggestions regarding any modification of the statement that are considered desirable. (The Statement appears as Appendix N of this report).

In response to a recommendation of the National Missionary Council it was resolved that the Public Questions Committee be asked to make inquiry as to the conditions of censorship under which **Cinema pictures and Exhibition** are allowed to appear in the United Provinces.

The National Missionary Council suggested that Provincial Councils might be able to secure more stringent **restrictions as to liquor shops**. It also appeared that in some places much was already being done by Temperance advocates to secure the more effective enforcement of present laws.

It was resolved that Missionaries be urged to learn what are the nature of the local restrictions on the sale of liquors and do what they can to facilitate the enforcement of the laws: also that they make efforts to have the laws made more stringent.

Resolved that the Bishop of Lucknow be thanked for his kind hospitality and the use of the rooms at Bishop's Lodge.

After a prayer of thanksgiving and the singing of the Doxology the meeting adjourned.

APPENDIX A.

Report of the Executive Committee of the U. P. Council.

On July 24th, 1916 the Committee by circular decided to nominate the Rev. N. H. Tubbs to membership on the Executive Committee of the National Missionary Council for the meeting of the Committee on Aug. 8th to take the place of Bishop Warne who was in America. Mr. Tubbs was able to attend and thus represent this province during the sessions of that meeting.

On the 26th of July the Special committee on the United Evangelistic Campaign reported to the Executive Committee. Their report was adopted and committee continued to put in operation the proposals. The report as adopted was as follows:—(See Appendix L.)

On Jan. 18th it was decided by circular to issue in Roman Urdu 1500 copies of an abbreviated form of the Call to Prayer for India that was prepared by the President and Secretary of the N. M. C.

At a meeting of the Committee at Bishop's Lodge, Allahabad, on March

6th the following actions were taken:—(1) That the next Annual Meeting of the Council be held at Bishop's Lodge, Allahabad, on the 19th and 20th of April at 7.30 A. M. and that the following hours be suggested to the Council for its sessions:—7.30 to 10.30 A. M., 3 or 3.30 to 5, and 6 to 7.30 P. M. (2.) Mr. Harvey was asked to be in charge of the arrangements for the entertainment of members, the Secretary to inform him of the names of those requiring entertainments. (3) It was decided that there be a Meeting of the Executive on the evening before the Council Meeting and that all Conveners of Committees be reminded that all resolutions to be presented in the Council for adoption should be placed before the Executive Committee at that meeting. (4) Resolved that the election of officers be at the beginning of the Council meeting but that the present officers hold office until the end of the meeting. (5) In view of the absence of Dr. Edwards from India it was decided that Mr. A. E. Butler be appointed auditor of the accounts for the year 1916-1917. (6) In order to enable this Council to meet the requirements of the National Council that members of the National Council be elected to begin service at the close of the meeting of the National Council succeeding their election, Resolved: that the membership of Bishop Warne be extended one year to enable him to sit in the National Council of 1917; that at this meeting a member be elected to fill out the unexpired term of Rev. N. H. Tubbs as a member of the National Council of 1917, that a member be elected for two years to succeed Bishop Warne and sit on the National Councils of 1918 and 1919, and that a member be chosen for three years to succeed the substitute for Rev. N. H. Tubbs and sit on the National Councils of 1918, 1919 and 1920; and that in 1918 a member be elected to succeed Rev. Ray C. Smith and sit on the National Councils of 1919, 1920, and 1921. (7) It was decided not to fill up the vacancies in the Co-opted membership for this next meeting. (8) It was decided to recommend that the Mission Study Committee be combined with the Committee on Young People's Work and that the Committee on Temperance and Purity be combined with that on Public Questions. (9) It was also decided that the Secretary be authorized to prepare a paper on the whole question of Committees with a view to co-ordinating our work more closely with that of the National Council and the other Representative Councils.

At a meeting of the Committee held at Bishop's Lodge, Allahabad, on the 4th of April, 1917, the following actions were taken:—

1. The proposed agenda for the Annual Meeting of the Council as presented by the Secretary was considered and after amendment was adopted.

2. Regarding Visitors to the next meeting of the Council it was decided that their number should be limited to those coopted members of Committees that may be in Allahabad at the time to attend Committee Meetings

and to a few others to whom the Executive Committee may extend invitations.

3. It was decided to ask Mr. A. W. Davies to prepare a resolution for presentation to the Council expressing our pleasure that the Indentured Labour System has for the duration of the war been suspended and expressing our hope that it may be permanently abolished.

4. It was decided to ask Mr. J. Grant to prepare a ten minute paper on Co-operative Banks or Societies as applied to the problems of Village Christian communities.

5. It was decided that, inasmuch as the four representatives of the Indian Christian Community do not represent any society that can be responsible for their travelling expenses to the Council Meetings, they be placed on the same basis in this regard as Co-opted Members of Council.

APPENDIX B.

Report of Secretary of the Council.

Publication.—350 copies of the report of the last Council Meeting were printed and put into circulation among the Council Members, a large number of representative missionaries in the province, all the members of the National Council, and several to each Provincial Council. The Madras Council publishes a semi-annual Bulletin in place of a report such as we publish. They make its circulation much wider than we have done. They publish not only the account of the Annual Meeting but the minutes of the meetings of the Executive Committee and of any special meetings that are held by the Committees. We throw it out as a hint that possibly a similar course on our part would increase the service which this Council might render to the Missions and Churches of the Province. Thus far the Mass Movement Committee of our Council has printed separate proceedings of their meetings. They might be then printed in the Bulletin and have a much wider circulation than at present.

Fifteen hundred copies of the call to Prayer issued by the National Council of Missions were printed in Roman Urdu and sent to the various church authorities of the Province for distribution among their churches.

Correspondence. Your Secretary has been the medium of communication between the N. M. C.'s and other Provincial Councils' Committees and the Committees of this Council and with the various missions of the U. P. An attempt was made to notify all Committees of the work that had been laid on them by this Council and to read the proceedings of all the Provincial Councils with a view to sending to the conveners of our committees any hints that might be of service to them in their work. All missions were corres-

ponded with regarding a contribution to the North India Christian Tract and Book Society, with the following results:—The A. P. Mission has raised its Annual Contribution to Rs. 400, the North India Conference of the M. E. Church has pledged an annual contribution of Rs. 300, the North-west India Conference of the same Church has agreed to lay greater stress on the annual offerings of the churches and the W. U. M. S. has pledged Rs. 100. Nothing definite has been heard from other missions. The Salvation Army was again approached in the matter of sending a representative to this Council. Their reply was in the negative. The Harvest Field expressed its satisfaction with our action in making it our Semi-official Organ. I fear I have not been as faithful as I should have been in sending to the Harvest Field items of interest regarding the Council's work. Perhaps it would be well if the Convener of each Committee would send in material for its pages. The London Mission has reported the following action on the "Conscience Clause;" "That this Conference is of opinion that in the event of the Government imposing the Conscience Clause as a necessary condition of accepting Government Grants-in-aid for Mission Schools, the Missionary Societies should not accept the grants hampered by such a condition." The A. P. Mission has passed the following resolution.—"Resolved that we are opposed to the imposition by Government of a Conscience Clause in the matter of Bible Study in our Schools, and fear that it would involve restriction of our educational work." In connection with the above I have sent to the Secretaries of all Missions copies of a form supplied by the Bishop of Chhota Nagpur calling for information as to aided mission schools in single school areas. An attempt has been made to secure copies of what printed reports are prepared by each Mission in the U. P. These would be of great interest and might often prove of value to committees of the Council in gathering up material. We trust that Secretaries of Missions seeing this will put the Secretary of this Council on the mailing list of such publications.

Election of Representatives of the Indian Christian Community to this Council. The rule adopted last year has proved in every way workable. It involved the sending out of about 70 letters but perhaps this is unavoidable considering the scattered nature of the constituency. Had an election not been secured on the first ballot considerable more correspondence would have been necessary. The elections have been very representative and have added greatly to the strength and influence of this Council. One is a High School Head Master, one a Professor in a Government College one a Professor in a Christian College and one is in-charge of the evangelistic and general mission work of a large district.

Changes in the membership of the Council. There have been many changes. Instead of Dr. Rockwell Clancy the Rev. G. W. Briggs has been elected by

the Northwest India Conference of the Methodist Church, and instead of Dr. J. O. Denning and Miss R. Robinson, Dr. L. A. Core and Rev. T. C. Badley respectively have been chosen by the North India Conference of the same church. Dr. C. A. R. Janvier succeeds Miss M. Johnson of the A. P. Mission as an elected member. Rev. J. R. Hudson takes the place of the Rev. W. Machin of the Wesleyan Mission. Miss S. H. Park of the Z. B. M. M. is replaced by Miss M. Whitaker, and Miss M. Stratton of the C. M. S. by Miss Snelson. Rev. N. H. Tubbs gives place to Rev. A. W. Davies of the C. M. S. Mr. N. Jordan, Prof. E. Ahmad Shah, Rev. J. S. C. Banerji and Prof. Prabhu Dass are the newly elected members from the Indian Christian Community. The election of Mr. Jordan makes his place on the coopted membership list vacant. Rev. B. T. Badley has gone to America on furlough and so his place is vacant. Dr. Janvier's election by his mission as a representative member causes the third vacancy in the list of coopted members.

APPENDIX C.

Abstract of Cash Account of the United Provinces Representative Council of Missions for 1916-17.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
To opening balance	154	14	3	By National Council	100	0	0
„ Missionary Societies	640	0	0	„ Printing of reports	88	2	6
„ Members	70	0	0	„ Stationery	6	6	0
				„ Postage & telegrams	29	4	3
				„ Clerical help	14	0	0
				„ Travelling expenses	2	0	0
				„ Miscellaneous	10	0	0
					549	12	9
				Closing balance	315	1	6
Total	864	14	3	Total	864	14	3

(Sd.) N. K. MUKERJI,
Treasurer

Examined and found correct.

(Sd.) A. E. BUTLER,
Auditor.

18th April, 1917.

Budget for 1917-18.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Opening balance	315	1	6	National Council	400	0	0
Missionary Societies	640	0	0	Printing	335	0	0
Members	80	0	0	Postage and stationery	40	0	0
				Travelling expenses	200	0	0
				Behar & Orissa Council	25	0	0
				Miscellaneous	35	1	6
Total	1,035	1	6	Total	1,035	1	6

APPENDIX D.

Co operative Banks and the Mass Movement.

This paper is written as the result of several discussions in the Mass Movement Committee of the Provincial Council of Missions, on the question of financial help to converts in mass movement areas, and to show the service that Government Co-operative Banks may render in mass movement work.

At the head-quarters of almost every district in the United Provinces there is a district or central Co-operative Bank. The capital of these banks is subscribed by shares and deposits, as in any ordinary bank. These district banks lend their capital to village co-operative societies for productive purposes only, at from 10 to 12 per cent. A co-operative society may be started in any village. Those wishing to form a society must first satisfy the Registrar of Co-operative Societies that they know something of the principles of co-operation and that they have some acquaintance with the bye-laws of a village society, as drawn up by the Registrar. The staff of the district banks does this educational work. When the intending society is sufficiently educated, the Government Inspector, or Assistant Registrar, comes to test its knowledge. If he finds that the villagers thoroughly understand what they are doing, and that they have some little status, he recommends the society for registration. When the society is registered, it is able to take its first loan from the district bank. Such is the general rule. But the constitution of the village society chiefly concerns us. The fundamental principle which such a society must grasp is mutual responsibility and unlimited liability. Loans are advanced from the central bank to the village society on the joint responsibility of all the members of the society. Each member is responsible for the payment in full of the debts of all the other members of the society. This means that the members will only allow reliable men to join their society. A man who wastes the money he has borrowed on some unproductive scheme will not be able to repay, when the time for repayment comes, and the other members will be responsible for his debt. Each month the society holds a meeting and looks into the matter whether each member has spent his money for the purpose declared when the loan was taken.

In making loans to the village society, the central bank does not ask for much security. Take a Chamar village. The Chamar has a broken-down house, a couple of oxen and, perhaps, one or two trees. This is sufficient security for all the money he will need for his productive purposes. A man will not leave the home of his forefathers to escape the repayment of a loan of Rs. 20 or 30. As a rule, a very poor Chamar village can offer sufficient security for the amount it wishes to borrow for its productive purposes.

Another principle is that a village society is only registered on the ground that it saves at the same time. Every member has to take a Rs. 20 share in the central bank. He has to pay this in ten years, or Rs. 2 a year. The average society has about twenty members. Their share money deposited in their account at the central bank amounts to Rs. 40 each year. Compound interest is paid on this money and, at the end of the ten years, the village society has a deposit of over Rs. 500, and can then practically finance itself without the help of the central bank. The ordinary low caste man pays the *mahajan* about 50 per cent. for his loans. The village co-operative society gets its money from the central bank at 10 per cent. or 12 per cent. It lends out to individual members at about $15\frac{1}{2}$ per cent. Of the $5\frac{1}{2}$ per cent. difference, about 2 per cent. goes for working expenses. The other 3 per cent. is profit and goes to further augment the society's deposit account at the central bank.

Such, then is an account of the village co-operative society and there is absolutely no reason why a network of these societies should not be in every one of our mass movement areas.

At present, when the Chamars become Christian in the mass, the *zamindars* are down on them at once for the repayment of their loans. They also refuse to lend them money for seed. The Chamars turn at once to the missionary who has taught them and they ask help of him. This question arises, again and again: Is it right to give loans in such cases? If you do, are you not creating a wrong relationship between yourself and your newly baptized people and perpetuating the old parasitic relationship between convert and missionary? Every one agrees on the wrong of giving loans, and yet, the urgency of the case forces most to do so. Entering into these financial relationships with mass movement converts seems to be fundamentally wrong; but, it is equally wrong to leave them to face the new situation alone. The economic salvation is part of the Christian salvation of these low caste converts. In the co-operative movement, we have the nearest approach to this economic salvation.

This method has been tried with great success in North India. There, as in the district of the writer of this paper, the missionaries have brought their people into touch with the Government Co-operative Department. They have set the movement going and, until it was firmly established, have in co-operation with the district bank authorities, kept a close watch on the village societies. They themselves have neither given their money, nor invested their money in the initial stages. As the societies have taken root, the missionary and his workers have gradually been able to withdraw, though maintaining a general supervision over the societies in the district. Right from the beginning, the complete economic independence of the mass

movement community is secured and there is the promise that a truly free and indigenous church will arise.

The history of our mass movement work in North India teaches us the necessity of bringing our Christian influence to bear on every aspect of the low caste community's life. The greater our Christian, intensive penetration into the community's life, the more likelihood is there that the newly baptized community will withstand the onslaught of Hinduism and the temptation to revert to the old order.

In two papers on "Co-operative Credit a Missionary Method," the Rev Wilkie Brown of Jalna, Nizam's Dominion, has given an interesting account of the results of the working of this method among his people and its effect on their church life.

Finally, if you wish to start societies, then read up the literature on the subject. The Registrar of Co-operative Societies, Lucknow, will help in this. Talk to your low caste people about it. Find out your nearest central bank and then ask for an organizer to be sent out for a few days. And, if your people are typical, hard-working cultivators, you will find no difficulty in getting them organized into a society and financed.

APPENDIX E.

Report of the Survey and Occupation Committee.

Progress of the All India Survey. This is being made under the direction of Rev. W. H. Findlay, the Director of Survey. Progress has been much slower than either Mr. Findlay or the National Council's Committee on Survey had thought it would be. It appears now that the whole of the Madras Presidency is under survey and that the collection of data has been nearly completed regarding the occupation of the field, the proportion of time of the Missionary and Indian force used in each kind of work, the geographical distribution of the Christian Community and the extent to which it may be considered indigenous, and the character, conditions, needs and especially the Evangelistic Spirit of the Christian Community. It is not likely that there will be survey operations in this province under the direction of Mr. Findlay during the coming year. We have however been consulted as to the divisions of the province into districts for the purpose of the Survey.

Statistics. Recently Mr. Findlay has raised the question as to whether any statistics are being gathered to exhibit the work in this Province and if not what ought to be the nature of such statistics. Mid-India and Madras Councils have been compiling valuable statistics showing the progress of Missionary work in their areas and we would suggest that the Survey Committee of this Council be instructed to prepare forms for the purpose and after submitting them to the Executive Committee for approval take steps to pre-

sent, at the next Council meeting, a statistical report covering the year 1917. This will be done in consultation also with Mr. Findlay and the Survey Committees of the Mid-India and Madras Councils.

Survey of the Chamar Caste. According to instructions of a year ago your committee has prepared the following :—

A Preliminary Survey of the Chamar Caste in the U. P.

This is termed a preliminary survey because we have not been able to make it complete. This is partly due to the size of the subject and partly due to the difficulty of securing information from all who are engaged in work among those people. In connection with such a survey there are many problems that call for much study and research. We trust that it may be possible to pursue the subject further and that this may be in very truth but a preliminary attempt to make a survey that will be increasingly complete and useful.

The Chamar is the largest social group among Hindus in the U. P. while the whole Mohammedan population only surpasses his by a few hundred thousand. There are in the Province 6,076,083 Chamars. The group next in numerical importance is the Brahman.

The distribution of the Chamar is pretty general over the Province, except that in the mountainous districts of Naini Tal, Almora and Garhwal there are very few. Numerically they are strongest in Gorakhpur and Basti but taken in proportion to the rest of the population, Saharanpur district and the rest of the Meerut Division stand pre-eminent as the seat of Chamardom. In the Saharanpur District every fifth person is a Chamar and in the whole division 17 per cent, of the population are Chamars. The average for the rest of the Province is 14 per cent, except that in the Fyzabad Division the Chamars stand at less than 10 per cent, this being largely explained by the very small 3 per cent, in the Gonda District. Taking the province as a whole every eighth man is a Chamar. A table is attached to this report showing the number of Chamars in each district and their proportion to the total population. (This table is not published.)

The number of sub-castes is very large. The Census of India shows 1156 but this is manifestly very inaccurate, some being ranked as sub-castes which are really not, as for instance the Rædasi, which is really a "pant," and the Rangca, which is purely an occupational term. Also many of the sub-castes do not live in the U. P. and many are so small numerically as to be unworthy of mention in this Provincial Survey. The last available figures, as to the numbers in each sub-caste are those in the Census of 1891, but doubtless the proportions have not greatly changed since then. In fact the total Chamar population has increased by only 250000 in the past twenty years, or about 4 per cent. In 1891 the following sub-castes totaled 4,428,000 or 76 per cent, of the whole number of Chamars :—

Aharwar	193948	Dohar	349451	Kuril	367913
Chámar	403599	Jaiswar	916125	Purabiya	289647
Chamkatiya	84665	Jatwa	1264878	Raidasi	220073
Dhusiya	102806	Kori	234622		
				Total	4427727

It is a peculiarity of these sub-castes that they are usually found in large blocks, sometimes nearly monopolizing the Chamar community. This raises the presumption that originally these sub castes were even more geographical than now, and that the present mixture, which however refuses to mix, is due to emigration. This is confirmed by the oft repeated remark "We are from Gangá pár" even though they may have been settled for generations on this side of the river. The claimed local origin of some of the sub-castes points in the same direction.

The Aharwar is practically confined to Bundelkhand where in some districts, as Jhansi and Hamirpur, he comprises practically the entire Chamar population. There are important communities of Aharwars in Farrukhabad district, (15550) and in the adjoining district of Hardoi (4000).

The Chámars dominate the Chamar situation in Saharanpur, Bijnor and Muzaffarnagar with a liberal sprinkling in Meerut, Bulandshahr and Moradabad.

The Chamkatiyas constitute over two thirds of the Chamar population in the Bareilly district with a visible streak running through one end of Fatehpur, Rai Bareilly, Sultanpur, Fyzabad. They are scarcely mentioned anywhere else.

The home of *the Dhusiya* seems to be Ballia, in the extreme South-east of the province, where they number two thirds of the Chamars. They are also found in large numbers in the nearby but not contiguous district of Benares. It would be interesting to know why there are none in Ghazipur District. In the far North West a Dhusiya Community of 8000 are in Saharanpur and 4000 in Bulandshahr. They are a part of a very large community in the nearby districts of the Panjab.

A wide and populous streak of *Dohars* extends right across the middle of the province from Pilibhit and Kheri through Shahjahanpur, Hardoi, Farrukhabad, Cawnpur, Etawah, and Jalaun, with its centre of gravity in Hardoi where nearly a third of the community form nearly three fifths of the Chamar population.

The two main sections of the Chamars in this province are the *Jatias and Jaiswar sub-castes*. They with but slight exceptions live in different ends of the province, the Jatias in the North-west and above Cawnpur and the Jaiswar in the South-east end below Cawnpur. Together they form over a third of the Chamar population of the province. In those regions where they abound they completely dominate the situation. The Jatia centre of

gravity is Etah and Badaun and the Jaiswar is Jaunpur, Azamgarh and Mirzapur.

The *Kori*, if indeed he be a Chamar at all, is found almost exclusively in Sultanpur (as the centre), Partabgarh, Fyzabad, and Basti.

The *Kuril* in Unao district comprises 93 per cent. of the Chamar community and is numerous in the surrounding districts of Cawnpur, Hardoi, Rai Bareilly and Fatehpur. He is scattered in small communities over the whole province, being in this respect the most widely distributed sub-caste of Chamars.

The *Purbiya* make up five sixths of the Chamar population of Sitapur district and are numerous in the adjoining districts of Kheri, Bahraich, Barabanki and Gonda.

The Census of 1891 mentions about a quarter of a million of *Raedasis* scattered over the entire province. It is doubtful if the Raedasi can be called a sub-caste. As one attempts to verify the Census figures he is continually led to notice that Chamars of all sorts often call themselves Raedasis, either because of their claimed descent from him or because of their adherence to his teachings. This is a name that may be more properly applied to a "pant."

Regarding *physical characteristics* of the Chamars one would be rash indeed to attempt to generalize. Each sub-caste has its own in many cases. For instance the Jatia is much lighter in complexion and finer in appearance than the Chamar, though they now live in nearly the same region. The same marked differences occur in comparing other sub-castes. As a class the Chamar is generally robust and well inured to hardship and exposure. We may perhaps gain an idea as to the physical possibilities of the caste under more favourable circumstances by noticing the Indian Christians of the 2nd generation who have come from among them.

As to *social position* the rigid and oppressive caste system has placed them at the bottom of the ladder and forbids them to rise. They are in the fourth and lowest general division below the Brahman, being not only untouchable but also eaters of beef, vermin and often carrion. They seem to live in a vicious circle:—Despised because of their work, doing their work because of oppression, and being oppressed because despised. And yet with all this degradation they do not consider themselves at the bottom and look down upon, as from a dizzy height, the Bhangi and the Dom, and even on some classes of themselves. According to one informant who has worked in different parts of the province they are more despised and oppressed in Bundelkhand than in other parts.

Their *social condition* is not satisfactory. Even after allowance is made for sometimes yielding because of oppression the Chamar must be said to be much degraded because of sin. They have some severe rules against certain forms of adultery but when the common conscience is but feebly developed

there is much impurity. Their home life is of the crudest but not always devoid of homely comforts and evidences of affection. Their work and poverty attended by lack of opportunity to rise has made them too content with conditions of squalor. If cleanliness be ranked as a part of a man's social condition the Chamar must be marked low. Where any considerable group of them grow wealthy they adopt the customs and standards of living of the higher castes.

Their *social system* is well organized and influential. The panchayat is made up of headmen, nearly every village having a headman and sometimes more. Small disputes or offences are judged by a very local committee, while greater offences that concern the integrity of the large group are brought before the larger panchayat and the penalty is proportionately heavier. The offences brought before the panchayat include disputes as to rights of all sorts as between Chamars, moral delinquencies, breaches of contract as to marriage, and violations of caste regulations as to food.

Economically they are generally poor, although there are conspicuous examples of wealth among them. Some communities have some one of much superior wealth who does the business for the whole community. Generally those who deal in hides are better off than those who work as labourers. In Cawnpore city there are many wealthy Chamars. But those who work among the labouring classes will generally agree with the description given by an Indian writer as to their average poverty. "Food for to-day but none for to-morrow, perhaps a covering but nothing underneath or something underneath but no covering, sitting beside a small smoldering fire made of refuse until overpowered by sleep, sleeping for half an hour or so until wakened by the cold, scratching together a little more refuse, grass or straw, and again sitting in the smoke until some warmed, trying when overpowered by sleep to get a little more rest, and so going on until morning when the warm rays of the sun put a little life again into the half frozen body."

As to occupation it is interesting to note that comparatively few follow the caste occupation of working in leather, although almost all show some dexterity in removing the hide from the dead animal. By far the greater part are labourers, living on the outskirts of the village in the most rudimentary houses so as to be within call of the landlord and at the same time at a safe distance with their contaminating touch. They receive their wages mostly in kind or in the shape of small doles of grain, and so fare along in some relation with the rest of the village, sometimes pretty well and sometimes very badly because they have so little on which to fall back in time of scarcity.

Of their *mental characteristics* it is impossible to judge accurately, for the Chamar has never had a fair chance. In 1891 but 34505 of the 3000000 men could read and the figures of the last Census showed a decrease under

those small figures. Very few of the 34500 had more than the most primary education. But a little over 100 had secured a High School education. Perhaps we can judge of their native ability more by looking at those whose parents have become Christians. The writer knows of one Chamar family that have distinguished themselves as of alert mentality and have made conspicuous successes in Mission service. Doubtless others know of some such.

Religious characteristics. The Chamar has been said to have no religion. In the sense of having a well defined and systematized faith this is doubtless true. But like the rest of the common people of India religious observances form an important part of his life. All the local gods and godlings receive his share of attention. The religious observances practiced by all the people at births, weddings and deaths, at sowing time and harvest, are observed by him. They also have some "devies" that are peculiar to themselves. Mr. Briggs says in the lecture he read last summer before the Mussoorie Conference of Missionaries. "The Chamar is saturated with the belief in spirits. For him things animate and inanimate, trees and plants, animals and even human beings are indwelt by spirits. Primitive animism, including totemism and fetishism, and demonology occupy the major part of his religious horizon. The preponderating element in his religious attitude is that of fear. Where there is a vague idea of a supreme being, a creator is thought of who is concerned with matters above the petty cares and needs of men. It is therefore the bad fickle and treacherous demons and godlings that must be conciliated and the tutelary godlings to a whom he must look for help against demons." The objects of his fear are constantly being replenished by death among men.

The above has been a very inadequate survey of the magnitude and character of the task that is before us as Churches and Missions. One cannot but feel that our Saviour must have had these people in mind when he quoted the words of the prophet as setting forth our duty in relation to these people. "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent to me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

We may be encouraged to give the Gospel to the Chamar because of his accessibility. There are many things about Christianity that must appeal to him. Its uplifting power and deliverance from the bondage of fear must seem very attractive to him. This accessibility does not appear to be a recent development. From the earliest days of missionary endeavour whenever the missionary has with faithfulness and patience worked among Chamars they have responded, as individuals and small groups

To what extent have the Chamars of the province been reached? With the exception of a few places they have been a neglected people. In the Meerut and Rohilkhand divisions much work has been done among Chamars. It is estimated that in the Meerut Division over 75000 are being reached with some degree of thoroughness.

The forces that are available for work among Chamars are encouraging. We have treated them under several heads, although it should be said that the returns are not complete.

(1) Those now actually engaged in the work. In this we have not attempted to distinguish between foreign and Indian workers. In the whole province there are reported to be 281 men and 204 women giving practically their full time to work among Chamars. Of these there are in the Meerut division, 157 men and 112 women, in the Rohilkhand division, 41 men and 41 women, (very incomplete return); in the Benares division, 80 men and 81 women; while in the Agra, Allahabad, Lucknow and Fyzabad divisions there are very few. This force of workers is an encouraging beginning. But they are far from adequate and indicate a very uneven occupation of the field, and much lack of team work as between Missions. Taking the Province as a whole there are about 13,000 Chamars to each worker working among them. Even in the Meerut division where a really earnest effort is being made to reach this community there are 4,000 chamars to each worker.

(2) The total Mission force if applied to this task would in some places come much nearer to giving them the Gospel. In the Rohilkhand division there are 667 Chamars to each paid worker, in Agra division 267, in the Meerut division 1,103, and in the Allahabad division 1,170. That is in these four divisions the task seems possible if the present force of the Missions could be devoted to it. This is manifestly an impossible supposition but would it not be possible without too seriously prejudicing other work to devote a larger proportion to this object.

(3) The total Christian community should be reckoned on as a force in this matter and it is here that there loom up great possibilities. In the Rohilkhand division there is a Christian to every 11 Chamars, in the Meerut division one to 21, in the Agra division one to 29, in Allahabad division one to 104, in Lucknow, division one to 140, in Benares division one to 187, in Fyzabad division one to 524 and in the Gorakhpur division one to 731. From this it appears that given a Christian community alive to its responsibility and equipped for service the winning of the Chamar caste very soon is quite within the range of possibility in all the north-west end of the province while, the experience in Ballia indicates that with a much less proportion of Christian population a Mass Movement can be started and developed among them.

The Success of present efforts is full of encouragement. In the whole

province 147703 Chamars are being reached more or less systematically. That there is some efficiency in this effort is attested by the fact that 25285 Christians in these provinces are said to be from among the Chamars, and 2420 were baptised last year. We have already hinted at the sort of Christians these Chamars make. The church would be manifestly greatly enfeebled if these were not in it.

It is interesting to note that the greatest success is in that region where the greatest effort has for the longest time been exerted. Over half of those being reached are in the Meerut division. Nearly two thirds of the force at work is in that division. Of the 25000 Christians over 16500 have been gathered out in that division, and of the 2420 converts of the past year over 1900 are in the Meerut division.

It is also interesting to note that this is a movement that spreads into contiguous territory. With the exception of Ballia which seems to be a new centre, the largest numbers of converts from among Chamars are located in the districts of Bijnor and Moradabad which are next to the Meerut division.

Thus far the subcastes that have begun to come out en masse are the Chámar, Jatia and Dhusiya. In each case these are the sub-castes most abounding in the region where the movement exists.

The Missions that have most largely laboured for this caste and that have most copiously reaped are the Methodist Episcopal and the C. M. S.

It would seem from this survey that a great and effectual door is open before the Christian Church. Not only so but it would appear that before long these people will be pressing into the church in great numbers. We need to strengthen our stakes as well as lengthen our cords in order to meet the situation.

APPENDIX F.

Report of Standing Committee on Mass Movements.

The Committee has held two meetings during the year, the first at Ghaziabad, August 29th and 30th; the second, April 18th, the day preceding the Council meeting.

The subjects up for discussion were, the use of Roman Urdu in village and Training Schools, Text books for Village Schools, Christian Marriage, "Inkaries," "Concerning the Collection," "Preparation for Membership in the Christian Church." Discipline in connection with marriage questions. A Regular Form of worship for village and mohalla services. Co-operative Banks, Comity in Mass Movement Areas, Influence of "Bhagats" and Hindu "Gurus," Indian Festivals, such as "Holi," "Diwali," and the teaching of women and girls.

Although the Committee is ready to offer a few resolutions on the above named subjects, yet it feels that some of the questions will require years to solve.

A printed report of the first meeting was issued, and the report of the second meeting is ordered to be printed.

Resolutions.

1. The Committee holds that in areas where the chief aim of instruction is to enable the Christians in the shortest possible time to read the Bible, it is advisable to use the Roman character.

2. That in the opinion of this Committee: (1) the production of and introduction, into the village schools of text-books having direct bearing on agricultural and village pursuits, and into schools attended by boys whose parents belong to particular trades, of books bearing on those trades, is of importance: (2) School Readers should be short, of not more than 8 or 10 pages, and should embody more secular stories of real interest to children.

3. Believing that the permanent establishment of the Christian Church depends largely on self-support, we suggest that not only collections be taken, but also such Indian ways of giving on memorial, high and thanksgiving days, and in connections with special events be utilized to bring gifts into the Church.

The question of Christian marriages was pretty thoroughly discussed at the first meeting, but it seemed so important that it was decided to frame no resolution until the next meeting when the whole subject would be brought up again.

At the second meeting the following resolutions were adopted:—

1. This committee recognizing that the solution of the difficulties in connection with marriage questions is vitally connected with the education of women and girls urges that greater emphasis be laid on female education in Mass Movement areas.

2. Resolved that opportunity be sought to prosecute offenders against the Indian Christian Marriage Act, Section 68 of which makes it illegal for anyone other than a Marriage Registrar to perform a marriage ceremony when either or both of the contracting parties are Christians.

3. This Committee recommends that no Society enter an already occupied Thana without first consulting the Comity Committee of the Provincial Council.

4. The Committee recommends that the Council request all Societies engaged in Mass Movement work which are confronted with questions of Comity, to call Inter-Mission Conferences as soon as possible to consider the arrangement of geographical boundaries; or to suggest other means of adjusting differences.

5. Resolved that in our village and mohulla services an endeavour be made to obtain more order and reverence.

6. This Committee respectfully requests the Council to make up the deficit on the printing of the reports of the Mass Movement Committee.

APPENDIX G.

Report of the Literature Committee.

(1) The Literature Committee of the National Missionary Council has asked us to prepare a catalogue of Christian Literature available in Hindi, and also a statement of needs in this matter in the order of urgency. This work is being done in conjunction with the Mid-India Council which is also interested in Hindi literature. The Rev. E. Greaves is taking an important part in it. Similar work with reference to Urdu literature is being done by the Punjab Council.

(2) The Convener of the Publication Committee of the National Literature Committee inquired if we felt the need of a Director of Literature for our area. His attention has been drawn to resolution No. 4 (a) on page 9 of last year's minutes the decision being against it.

(3) With reference to resolution No. 10 on page 10 of last year's minutes we are glad to report the following grants to the N. I. C. Tract and Book Society by four Missionary Societies :—

	Rs.
N. I. Mission of the Presbyterian Church of America ..	400
N. W. I. Conference of the Methodist Episcopal Church ..	300
Women's Union Missionary Society of America ..	100
Church Missionary Society, United Provinces ..	100

In this connection it may be intimated that the N. I. Tract Society is making an effort to push the publication of new literature. Several manuscripts have been sent to press, and some books are being written. A list of manuscripts in hand may be had from the Secretary of North India Tract Society. The Society expects to have several books ready before the next meeting of the Council. Efforts are being made to interest College students in literary work.

(4) The Council will be glad to hear that in accordance with its recommendations the N. I. Tract Society has revised the rules with the result that Missionary Societies working in its area will now have direct control over the affairs of the Society.

APPENDIX H.

Report of Public Questions Committee.

During the past year (1916-17) this sub-Committee has dealt with two questions only, one by correspondence, the re-marriage of Mohammadan converts and the other, a proposal to amend the Indian Christian Marriage Act, at a meeting held at Allahabad on the 6th September last.

In both cases I forwarded the result of our deliberations to the Secretary of our Council and as requested to the Secretary of the Public Questions Committee of the National Missionary Council.

Quotations from correspondence relating to the questions of remarriage of Mohammedan Converts.

A legal authority whom I consulted quoted this statement from Wilson's Anglo-Muhammadan Law—"It seems that the effect of either or both of the parties to a Muhammadan marriage renouncing the Muhammadan religion is to dissolve the marriage *ipso facto* leaving it open to the parties to remarry under the Christian marriage act." Such a view of marriage leaves it open to the parties to re-marry under the Christian marriage Act.

The members of our Committee seem to be of opinion that on moral grounds re-marriage is wholly unnecessary, but that the question raised is one of legality rather than of morality.

One member consulted a Mohammedan friend who replied that on such a question there would be no general agreement among Muhammadans. He himself is of opinion that no legal marriage can be dissolved except by death or divorce, and apparently considers that if both parties to a Muhammadan marriage became Christians simultaneously there would be no divorce and therefore no dissolution of marriage.

This opinion is at variance with the opinion above quoted, and we are not in a position to say which opinion is correct in Muhammadan Law.

"The High Courts might hold such a Marriage valid after conversion under peculiar circumstances, for in 10 Madras High Court No. 218, the ruling says Hindu and Mohammedan Marriages are considered as perfectly valid even after conversion. However, in the light of the rulings quoted below, one of which is also by the Madras High Court, the necessary conclusion is that conversion from Islam dissolves the marriage. (Apostacy to Christianity *ipso facto* dissolves the marriage" 14 M. 282 (384.)

"A wife's conversion from Islam to Christianity effects a complete dissolution of her existing marriage with her Mohammedan husband. It seems that the effect on either or both of the parties to a Mohammedan marriage renouncing the Mohammedan religion, is to dissolve the marriage *ipso facto*, so far as the British courts are concerned, leaving it open to the parties to solemnise a fresh marriage under the Christian Marriage Act of 1872 or under Act VI of 1872 according to circumstances.) 85 p. 1876; 134 P. R. 1881; 6 P. R. 1899; 2 N. W. P. 370; 124 P. R. 1876." Quoted from page 185 of the May 1914 Baptist Missionary Review.

It has also been suggested that to meet such cases the marriage service might be modified so that in the Service the blessing of the Church might be given and the legal necessities secured by registration after the service.

Quotations from correspondence relating to Indian Christian Marriage Law.

The prevailing feeling was that this questions was of so great importance and so great difficulty that more time should be given for its consideration.

(1) We noted that many restrictions were placed upon the Clergy of the Episcopal Church than are not placed upon other Clergy.

Could Government legislate on the subject merely from a social point of view, specifying the minimum requirements for a safe and lawful marriage and leaving it to the several Christian denominations to make additional regulations for the guidance and control of its own members? Should the Government endeavour to enforce ecclesiastical discipline?

(2) With regard to (6 a. m. to 7 p. m.) time at which marriages may be solemnized (Part II. Section 10.) In India marriages are usually celebrated in the home and at night when the persons concerned have leisure. Episcopally ordained Clergy must celebrate the marriage in a Church if there is one within 5 miles (Part II Sec. II.) Might not the time for the solemnization of marriage be extended to 9 p. m.?

Few villagers would pay the fees required for a marriage License when the publication of banns is impracticable—much less the fees attached to a special license. If Christian marriage is made too difficult, village Christians may be tempted to live together unmarried or to renounce Christianity.

(3) Part II Sec. 12 of the present Act (contrast Part VI. 60. 1) leaves a loop hole for premature marriages. Is this desirable, even in cases of marriages of necessity?

(4) Should there not be some restrictions as to what parties may be married. The Episcopal Church has its Table of Affinity according to which a man may not be married to his niece, nor to his deceased wife's sister. Some denominations recognise no such restrictions.

Those present realised that all these questions involved difficulties which would become more apparent under discussion. The prevailing feeling was, as remarked above, that more time was required for their consideration.

APPENDIX I.

Report of Education Committee.

The subjects specially referred to this Committee were 1. Normal scale of pay for all Christian Teachers in Mission Schools. 2. The Conscience Clause. 3. Higher grade Training for Christian Woman (subject of a paper read by Miss Robinson last year).

The convener of this committee has written to all the larger Societies working in the U. P. on the possibility of combining to pay uniform salaries according to grade and on the basis of payment made by the American Presbyterian Mission. Three replies only have been received and these are not sufficient upon which to make recommendations; hence we suggest that if the Council wishes to continue the subject it appoint a special committee of say five members to make further inquiries and report to the next meeting. If one man from five Societies could be appointed we might possibly gain some definite information which would give us a basis to work upon.

2. The Conscience Clause has been discussed by the various societies in their separate conferences, and by the Missionary Educational Union. Some Societies have sent to their Home Boards suggestions as to policy to be pursued if Government were to offer grants-in-aid coupled with a Conscience Clause. The M. E. U. after much discussion agreed to the following resolution. —

“Whereas we are convinced that no Education without a distinct religious basis is sound we recommend that the Home Boards be advised to decline to accept Grants-in-aid under a ‘Conscience clause,’ even if that necessitates the closing of certain Schools and Colleges. We feel that the problem is not sufficiently different in single school areas to warrant any other action in such cases.” (See National Council report pg. 25.) (The resolution on the Conscience Clause as adopted by the Council appears in the body of the minutes of this meeting.)

2. No action has been possible during the current year regarding the Higher Education of Women. But it may be stated that all Societies are educating all Christian girls that are available for Christian teaching in School and Colleges.

APPENDIX J.

Report of Medical Committee.

There is practically no Report to make this year. Simply a statement that the scheme for building an Open Air Sanatorium for Indian Christian male consumptives at the New Zealand Presbyterian Medical Mission at Jagadri, Panjab, has been perforce held up for the time of the War, owing to the two Medical Missionaries being absent on duties connected with the War. Dr. Portens is in France with the N. Z. troops, and Dr. Robertson is acting as Civil Surgeon at Murree. Several English Missionary Societies have intimated that they cannot see their way to subscribe to the project while the war lasts; and possibly American Societies may soon be feeling themselves in a like predicament. So there seems nothing for it now but to wait till the War is ended, before trying to push on the scheme further.

APPENDIX K.

Report of Standing Committee on Mission Study.

The Standing Committee on Mission Study met at Lucknow on 4th Oct. 1916. Members present :—Miss Davies, Rev. B. T. Badley and Rev. Ralla Ram. Letters of regret were received from Mrs. Thoburn and Mrs. George Ingram. The Committee reports that investigation has brought into prominence the following hindrances to the furtherance of Mission Study in the U. P.

1. The lack of organization among the different Missions which is preventing any forward Movement.
2. The lack of Vernacular literature, there being only 5 text-books in Roman Urdu and one in Hindi.
3. The lack of Vision on the part of Christian workers, as to what Mission Study can accomplish.
4. The pre-occupation of Christian leaders who would naturally take the initiative.

It wishes to emphasize the need for systematic instruction in Missions in Schools and Sunday Schools.

It presents the following resolution :—

“Whereas the scope of our Provincial Committee on Young People’s Work includes Mission Study, it is recommended that the Provincial Committee on Mission Study be merged into that on Young People’s Work.”

This proposal is in line with the policy of the National Council’s Standing Committee on Work among Young People, which has a Sub-Committee for Bible and Mission Study Courses and Christian Literature for Young People.

APPENDIX L.

Report of the Committee appointed to consider a United Evangelistic Campaign in the United Provinces.

The Committee held several meetings and considered carefully the whole question of a United Evangelistic Campaign. Finally the following resolutions were adopted :—

- (1) That the Committee recommends the Provincial Council to prepare and send out a letter to United Missionary organizations of big centres (or in cases where such organizations do not exist, to the leaders of all the Churches and Missions in that centre) suggesting United Evangelistic Campaigns consisting of (a) the preparation of the members of the Christian Churches, covering a period of about six months, (b) a special Mission of about a week at the end of the work of preparation and (c) a systematic following up of the work done, and suggesting that the local centres should make their own

arrangements for planning and carrying out the campaign during the coming winter.

(2) That the Committee trusts that wherever possible the Evangelistic Campaign may be broadened out to include the village as well as the city centres of the Province.

(3) That a Sub-Committee of the Provincial Council be appointed to act as a Bureau of information, advice and help, and, if it be found possible, to provide special Missioners.

These resolutions were sent to the Executive Committee of the Council. The action of that Committee is as follows:—

(1) We heartily approve of the plan as laid down by the Committee.

(2) We ask the Committee to prepare the letter to be sent out, incorporating in it the plan as laid down in their resolutions, with such additional matter as will in their judgment enforce the appeal to unite in this union effort.

(3) We suggest that the dates the Presbyterians and Methodists have fixed be mentioned in the letter.

(4) That the Secretary of the Council be authorized to have the letter printed and mailed to the parties indicated in the body of the first resolution.

(5) That the Committee on a United Evangelistic Campaign be the sub-Committee of the Council to act as a Bureau of information, advice and help, as well as to provide special missioners for selected centres of United Evangelistic effort.

In accordance with the above action of Executive Committee of the Council, the draft of a letter addressed to the United Missionary Organizations in various centres was drawn up, and signed by some members of the Committee, while others made suggestions in the way of amendments for incorporation in the letter.

It became evident that, even were the Committee of one mind as to the contents of the letter, the time for sending such a letter had not yet come. Two of the largest Missionary Societies in the Province had already launched a big Campaign largely on the lines suggested in the resolutions of the Committee of the Council, and it seemed, to say the least, inopportune to address them on the preparation and conduct of such a campaign. Moreover the constitution of ourselves a Bureau to give information, advice, and help as well as to provide Missioners, seemed a larger undertaking than we were prepared for, to say nothing of the expense and labour involved. Hence the letter urging United Evangelistic efforts, and offering the services of a Bureau of the Council to give information and provide Missioners, was not sent.

The Committee is glad to report that there has been co-operation of the Missionary Societies as well as of the pastors and members of different

churches in the Evangelistic Campaign during the past year *e. g.* in the Etah District, and in Dehra Dun the C. M. S. and the A. P. M. worked together. In Cawnpur the Methodist Episcopal and Presbyterian Churches, and in Jhansi all the Churches and Missions United, and in Allahabad in the City Church twice during the year there have been evangelistic services conducted by the pastors and missionaries and members of all the Churches.

We think there will be no difficulty in securing yet larger and more active co-operation of all the Churches and Missions in evangelistic efforts throughout the Province, but this will involve an amount of correspondence and office work which the members of the present committee are not in a position to undertake.

In view of the whole situation confronting the Council, especially the fact that two of the larger missions in these Provinces are committed to definite special evangelistic efforts and are projecting campaigns for the coming year, we recommend the following action to be taken by the Council :—

(1) The Council rejoices in the special evangelistic efforts undertaken by the Missions and Churches represented in the Council. The co-operation in these efforts here and there encourage the hope of yet wider and more active co-operation.

(2) The Council heartily approves of the Resolution of the National Missionary Council, taken at its last meeting, emphasizing the need of organized evangelistic efforts in which whole congregations are enlisted (See page 24 of Minutes of National Missionary Council 1916).

(3) While the Council recognizes the value of a central organization to serve as a Bureau of information, advice, and help, yet in view of the time, labour and expense involved to make it of any real value, the Council is of opinion that the time has not come in these Provinces for the setting up of such a bureau.

(4) The Council recognizes the need of an Evangelistic Forward Movement Committee, largely, in the first instance, to bring about, wherever practicable, united evangelistic efforts. To this end the Council appoint the Indian Church Committee with the following added, Bishop Warne, Rev. A. J. Harvey, Rev. J. J. Lucas, Rev. R. M. McIntosh and Rev. A. G. McGaw, as the Evangelistic Forward Movement Committee of the Council.

It will fall to this Committee (a) to send out to Missionary Conferences and to the Pastors of Churches, evangelists, missionaries and laymen, letters and literature encouraging to united evangelistic efforts (b) to see that the questions of how and when the evangelistic forces of a city or District may be united in special efforts for a week or more, is brought before the Churches and Missions where more than one Mission is carrying on work

and (c) to advise the Council at its next meeting what further steps can be taken to unite the Christian forces of the Province in a great Evangelistic Forward Movement.

APPENDIX M.

Report of the Committee to consider the Salaries and Training of Women Teachers and Biblewomen.

The committee feels that this is but a preliminary report. It will be necessary later to publish courses of study as only thus can much of the nomenclature of grades be made understandable. It is urged that the following information be carefully considered and that further details as to scales of pay and course of study be sent to Miss Johnson-Smyth at Benares, who is convener of the Women's Work Committee. All are reminded also of the supreme need for prayer that the Lord of the harvest will thrust into the field many more properly equipped Biblewomen. The following is an incomplete statement of the wages at present in force in these provinces.

Proposed New Scale M. E. Mission (Meerut).

VI.	Class passed.	Begin	Rs. 10	Increase.	Rs. 1	Max. Rs. 15
VII.	" "	" "	12	" "	1	20
VIII.	" "	" "	15	" "	1	25
IX.	" "	" "	17	" "	1	27
X.	" Failed	" "	18	" "	2	30
X.	" Passed	" "	30	" "	2	42
F. A.	" Failed	" "	35	" "	2	47
F. A.	" Passed	" "	45	" "	3	60
B. A.	" Failed	" "	60	" "	3	75
B. A.	" Passed	" "	80	" "	5	100

Junior Normal Training Rs. 5 more than the above scale.

Senior Normal Training Rs. 15 more than the above scale.

C. M. S. Grades and Rules for U. P. also followed by Z. B. M.

I. Those who have Govt. Qualifications.

Salaries :

Middle Pass Rs. 10 to 15. A do. with training Rs. 15 to 25. B

Entrance Pass Rs. 30 to 45. C " " Rs. 40 to 55. D

F. A. Pass Rs. 50 to 65. E " " Rs. 60 to 75. F

All salaries shall be reckoned as inclusive of Board, amount to be paid for Board determined by school.

A month's notice is due on either side for termination of engagement.

Teachers leaving in May receive salary until the end of June provided they have kept their post since the previous July.

Salaries shall be paid from the day the teacher enters on her duties.

Understood that teachers without previous experience begin at minimum in any grade and the rate of increase shall not exceed for A and B. Rs. 5, C. and D. Rs. 10, E. and F. Rs. 15 in 5 years.

II. Includes teachers who have no Govt. qualifications but who pass the exams. prescribed by an Examining Board. These Exams. are known as the Junior and Senior Grade Exams.

Junior Grade, pay Rs. 8 rising to Rs. 11.

Senior Grade, pay Rs. 12 rising to Rs. 15.

III. Those who cannot pass Exams., are paid according to the discretion of the Missionary employing them.

We have no system of Pensions. Usually a bonus of 3 months pay or more is given where worker is retired.

S. P. G. Mission Lucknow, Diocese.

Pay.

Probationers	Rs. 5 or 6 p. m.
On passing first grade exam.	„ 7 or 8 „
On passing second grade exam.	„ 10.
On passing third grade exam.	„ 13. p. m. rising

8 as. p. m. per year to 15 if the Missionary in charge is satisfied with Bible-woman's earnestness and fitness for spiritual work.

Note. Re. 1 extra for English in all grades.

Children's allowances.

(a) Children of widow's to be received into Orphanages at special rates.

(b) Allowance of 8 annas per head per monsem may be made, in special cases, for each child going to Boarding School.

Sick Pay.

Workers shall be entitled to one month's full pay and 2 month's half pay ; after which they shall have no further claim on the Mission.

Note. Workers of less than a year's standing, or who have not passed the first grade examination, shall received no monetary aid.

Provident and Pension Funds.

All workers shall be required to subscribe to a Provident or pension fund.

Leave.

One month in the hot weather, one week at Xmas, Good Friday to Easter Monday, 2 days at Dasehrs and 2 days at Holi.

The London Missionary Society (Benares District.)

1. 5th and 6th A. V. passed. Begin on Rs. 8.
2. Middle A. V. passed. Begin on Rs. 10.
3. 6th class passed with one year's training. Begin on Rs. 11.
4. " " " " two year's training. Begin on Rs. 13. { If trained at
L. M. S. ex-
pense to re-
fund Rs. 2
per mensem
for 2 years
5. Middle passed with one year's training. Begin on Rs. 13. If " Rs. 3..
6. " " " " two " " " " " Rs. 15. If " Rs. 3..

Outfit allowance is up to Rs. 20 apart from cooking vessels. They are provided, but reckoned as Mission property till two years' service is completed. Outfit without cooking vessels for girls going into training. Either Training or outfit but not both. Teachers receive bed once but must keep it in repair. Help for travelling in holiday time may be given once a year to those getting under Rs. 10. With regard to increase in pay; conduct, general fitness and length of service to be taken into account. Teachers are appointed or dismissed by the whole Committee.

Baptist Mission.

No very definite policy. Junior Trained Teachers receive from Rs. 10 to 13. Senior Trained receive Rs. 13 to 16. They are trained for one year at the Bankipore Boarding School and are usually middle passed. After long service a bonus is usually given.

The Disciples of Christ Mission.

Biblewomen receive from Rs. 4 to 14 according to qualifications and receive increases according to quality of work and passing of examinations. A course of study covering six years is prepared by a Committee. Provident fund Scheme provides that :—(1) Every unmarried Biblewoman teacher, who was not 40 years of age or over at the time of adoption of this scheme, shall have 6½ per cent of her salary deducted monthly, and invested for her in 4 anna Life Insurance Policies in the C. M. P. F. (2) The Mission sets aside half amount worker pays in. (3) In case of death full amount of policy, an amount set aside by the Mission at 3 per cent compound interest. (4) In case of registration or dismissal heirs receive nothing under clause 3. (5) In case of honourable retirement with consent of Mission the co-worker may receive the sum accrued under clause 3, or a portion of it in cash, or a paid up pension policy as the Mission directs. (6) The surplus in Mission provident fund may be used by the Mission to relieve distress amongst workers. (7) Those more than 40 at the time the scheme was adopted may have the option of participating in the Mission Provident Fund only.

APPENDIX N.

Statement on Comity among Missions* in India.

Introduction.—The subject of Comity is part of a wider subject. The primary task which lies before the Indian Church and the Foreign Missionary Societies at work in India is the evangelization of that land. For the accomplishment of this task the proper interrelation of the forces and methods employed is scarcely less important than their adequacy and suitability. Such interrelation has two principal branches :

(a) Co-operative efforts.

(b) Hearty agreement and mutual considerateness with regard to separate efforts.

(a) Under co-operative efforts would be classed the union of ecclesiastical bodies, or steps taken towards such union, and co-operation between Missions in particular works or kinds of work, educational, medical, literary, etc.

With such efforts, important as they are, the present statement will deal only incidentally, but it is right always to bear in mind their close connection with the other side of interrelation.

(b) The interrelation of efforts which are made separately is the subject of this Statement on Comity. Comity may be defined as the spirit of considerateness and fair dealing which is the fruit of Christian courtesy and common sense. The object of this statement is to set forth the principles of Comity and their application to Christian work in this country.

The Statement is not to be regarded as a standard imposed on any Provincial Council, but as a series of recommendations framed by the National Council after a long period of consideration. In suggesting that Provincial Councils should take definite steps in the matter of Comity, the National Council puts before them this Statement as its contribution to the subject.

I. Arbitration and Conciliation.

The happy interrelation of Missionary Societies one with another is the normal condition of work in India. When matters of dispute between Missions arise the consensus of opinion favours their settlement by arbitration. The Madras Decennial Conference in 1902 appointed a Board of Arbitration which has been in existence ever since. It is now proposed by this Board that the National and Provincial Representative Councils should take over and seek to develop the work of arbitration and conciliation between Missions.

* It is understood that Church Organizations which are in a position to take independent action should be regarded as Missions for the purposes of this Statement.

It is agreed :

1. That the principle of arbitration should be applied as widely as possible to all matters of dispute between Missions, provided that the fundamental principles of the ecclesiastical bodies concerned be not thereby called in question.

2. That Provincial Councils should be ready to act in the matter of arbitration and conciliation, and should make arrangements by which those matters can be dealt with between the sessions of the Council.

3. That in all cases of disagreement the Missions concerned should first attempt a settlement between themselves, and that reference should be made to a Provincial Representative Council of Missions only after such attempts have failed.

4. That a Provincial Representative Council should arbitrate only when any case is referred to it by the official representatives of both the Missions involved in any dispute. But in case one party declines arbitration, it shall still be open to the other party to appeal to the Council to use its friendly offices to bring about a settlement.

5. That the decision of a Provincial Representative Council or its appointed representatives will be advisory or final as shall be agreed by the parties concerned before the case is heard.

6. That for the settlement of any dispute, the appointed representatives should include an equal representation on behalf of each of the Missions directly concerned, chosen, by themselves, preferably from the membership of the Provincial Council, it being left to the Council to appoint an additional member or members, whether of its own body or not, having regard to the nature of the subject upon which arbitration is sought.

7. That a Provincial Representative Council may seek the aid of the National Missionary Council in any matter affecting arbitration between Missions.

8. That any award or agreement arrived at after arbitration or conciliation should be reduced to writing.

II. Territorial Arrangements.

(Cases in which two or more Missions are working or proposing to work in the same area).

The history of Comity in past years has shown that there are some Churches and Missions which do not see their way to enter into any arrangement regarding territorial divisions, and there are other Churches and Missions which, while they have no such difficulty in regard to the delimitations of territory, insist upon certain restrictions with regard to the application of the principle. Experience has proved that even such difficulties are not always insuperable.

No attempt has been made to define what may be regarded as the effective occupation of any sphere. Effective occupation depends upon the particular stage the work has reached. To make Christ known to all the people is the ideal in the early stages of evangelization. To equip the Indian Church for permanently dealing with that task constitutes the need of the later stage of development. In the earlier stage conditions differ so widely that neither the ratio of a geographical area, nor the numerical ratio of population, to staff employed can be regarded as a satisfactory criterion. It must be left to the judgment of some local co-operative Missionary body to decide how far any area in any Province can be said to be effectively occupied.

It is agreed :

1. That in the event of any Mission wishing to enter a new and unoccupied sphere in any Provincial area, consultation with the Representative Council of Missions, for that sphere should precede any definite steps for occupation.

2. That wherever a Mission is already working in a district in which another Mission, for any reason, contemplates operations, the former should be apprised of the fact and consulted before any steps are taken to begin work.

3. That any Missions proposing to make any further advance in the opening up of new stations or sub-stations* in areas already partially occupied by other Societies should consult with them before doing so.

4. That in areas in which different Missions are at work in close proximity to one another and under circumstances that are conducive to co-operative efforts, the different Missions should from time to time consult with one another as to the possibility of co-operation in institutional work (educational, medical, industrial, etc.), and no institutional work likely to affect the work of another Mission should be initiated without consultation, and if possible agreement, with the other missionary organizations occupying the same area.

5. That in areas in which two or more similar institutions (educational, medical, industrial, etc.) now exist in such proximity to each other as to cause overlapping, it is desirable that negotiations be opened to see whether they could be united, or be utilized for different departments of the same work.

6. That agreements in regard to territorial arrangements already existing, or which may in future be arrived at in any way, should be reduced to writing, and carefully preserved.

* By sub-station is meant a place in which a Mission has a resident worker.

7. That while the right of Christians to the ministration of their own Communion is recognized, and while congregations or small gatherings of Christians isolated from their own Communion should be expected to engage in evangelistic work on a voluntary basis, such ministration and efforts should not be regarded as warranting isolated congregations in undertaking Missionary operations that would in any way conflict with the work of the Mission or Missions occupying the field,

8. (a) That cities where the population (as in the Presidency cities and a few others) is of great extent and diversity, may be regarded as open to the effort of any Society. But a Society desiring to enter, especially if it proposes to work among a special class or classes, should act on the principle laid down in Rule I. above, with a view to the avoidance of overlapping.

If the questions should arise as to whether a particular city belongs to this class, the Provincial Council of the area should determine the matter.

(b) That in smaller cities or towns, where the population is comparatively homogeneous and a Mission or Missions already have an extensive work, any other Mission contemplating entrance should act on the principle laid down in Rules 2 and 3 above.

(c) That when the Mission contemplating entrance into a city or town of this class is at work in the area of which that city or town is the recognised centre, and desires a footing in the town for the sake of its work in the area, that consideration should be recognised as one of much weight.

III. Transfer of Mission Agents.

It is agreed :

That no agent or ex-agent of one Mission should be employed by another Mission without full preliminary consultation with the Mission with which the agent is or was formerly connected. Consultation ought to include such matters as the personal character of the agent, and the questions whether he is under any obligation to the Mission with which he has been connected. In cases where such obligation is financial, as for instance, in the case of an agent who obtained his education on the definite understanding that he would serve the Mission for a certain time, arrangements should be made in the event of a transfer taking place for a discharge of the obligation as may be mutually agreed upon.

The principle of this section shall apply also to the case of pupils in a Mission school whom a representative of some other Mission may propose to receive.

IV. Salaries of Mission Agents.

It is agreed :

1. That the adequate remuneration of all grades of agents in a Provincial area, and especially the need of revising salaries in view of changing

economic conditions, are suitable subjects for the consideration of Provincial Councils, and are deserving of their careful attention.

2. That while there seem to be great difficulties in standardizing the salaries of all missionary agents, educational, medical and evangelistic, it is important that Missions should endeavour to cut off all occasions of jealousy and misunderstanding that may arise from inequalities in the remuneration of agents whose work and qualifications are similar.

V. Treatment of Mission Agents.

It is agreed :

1. That the disciplinary censure of one Mission for clearly established fault in character and conduct should be respected by another.

2. That agents dismissed on such grounds by one Mission should never be employed by another without previous consultation with the authority dismissing them. In case of disagreement reference should be made to the Secretary of the Provincial Council, who may, if necessary, arrange for arbitration.

VI. Relation of Churches to Members of other Churches.

While it is agreed that it will conduce to the interest of the Kingdom of Christ in India that all Churches which can unite without compromising their own principles should do so, and also that any Churches which can enter into a federation without compromising their own principles should do so, the following three recommendations are offered to such Churches as can, consistently with their own laws and principles adopt them, though they may not at the present time be able to advance either to corporate union or to federation :—

It is agreed :

1. That Churches should do their best to give spiritual opportunities and assistance to members of other Churches who stand in need of them.

2. That Church members from one area temporarily visiting the sphere of another Church organization should bring with them certificates of membership, to be recognised for such period only as the visit lasts.

3. That Church members settling in the sphere of another Church organization should be given a certificate enabling that Church, if it see fit, to receive them into its fellowship.

VII. Baptism and Admission to Church Membership.

It is agreed :

1. That it seems desirable for Provincial Councils to consider the possibility of a more uniform standard regarding baptism and the conditions of admission to Church membership.

2. That no Church or Mission should baptize or admit to Church membership, or accept as a candidate for baptism or admission to Church membership, any person who is already receiving regular preparatory instruction, or is an admitted catechumen in another Church, without first consulting with the officials of that Church, but the final choice of the Church which he will join must rest with the candidate.

VIII. Treatment of Church Members under Discipline.

It is agreed :

1. That different Churches should mutually respect each other's discipline.

2. That when no certificate is brought by the member of one Church applying for membership in another Church, enquiry should always be made into his conduct and standing in the former.

3. That when a member of one Church desires admission into another, if on enquiry it proves that he is under discipline, or has rendered himself liable to discipline, for a grave fault against the moral law of Christ, his admission should not, as a general rule, be considered, until he has given evidence of repentance and reformation, and if discipline has been imposed, has completed the term of discipline in the Church which has imposed it.

4. When a member of one Church desires admission to another, and after enquiry from the former it appears that there has been no grave moral delinquency, but that the difference between him and his Church is one of doctrinal or practical principle on which the views of the two Churches also differ, the Church approached may proceed to deal with the applicant according to its own laws, whether it be on his own initiative or in consequence of action taken against him by his Church that the applicant came to desire to change his Communion.

Conclusion

In commending this statement on Comity to its brethren, the Council adds that all such rules of Comity as those which it has drawn up will be kept easily and loyally in proportion as missionaries and members of different Churches live on terms of Christian fellowship with one another. They should strive to meet not only when matters of difference arise, but in ordinary friendly intercourse and in consultation over the work of their lives, and thus to learn what each others' view and aspirations are. The Council rejoices that of late years men and women who formerly seldom saw each other have begun to meet in conferences and councils and language schools. The Council would add that besides taking all opportunities for acquaintance and consultation, the leaders and members different Churches should from

time to time seek opportunities of joining in common worship in such ways as theirs laws and principles may permit, being well assured that nothing will be so full of blessing for the cause that Churches and Missions have at heart as the common offering of thanks and praise to the Author of all good, and the common seeking of light and guidance from the Author of all wisdom.

APPENDIX O.

Minutes of a Meeting of the Standing Committee on Mass Movements of the Representative Council of Missions for the United Provinces.

The Minutes of this Committee Meeting are published by the Council without having considered the merits of many of the matters presented, its executive exercising only ordinary editorial power.

The Mass Movement Committee of the United Provinces Representative Council of Missions met at Allahabad in the Methodist Episcopal Church on April 18th, 1917 for its semi-annual Conference. Miss M. A. Livermore, the convener of the committee called the meeting to order at 7-30 a. m. in the morning, after which the Rev. A. Crosthwaite of Moradabad was chosen Chairman, and Rev. M. T. Titus of Bijnor Secretary. After deciding on the hours of meeting, and other preliminary matters the devotional service was led by Mrs. George Ingram, of C. M. S. Mission Aligarh.

The following members were present :—

1. Miss M. A. Livermore, Convener, M. E. Mission, Ghaziabad.
2. Rev. A. Crosthwaite, S. P. G., Moradabad.
3. Mr. G. S. Ingram, C. M. S., Aligarh.
4. Rev. S. J. Edwin, C. M. S., Allahabad.
5. Rev. Benson Baker, M. E. Mission, Meerut.*
6. Rev. H. J. Schutz, M. E. Mission, Ballia.*
7. Rev. A. Law, C. M. S., Aligarh.*
8. Rev. E. R. Fitch, A. P. Mission, Etawah.*
9. Rev. S. M. Gillan, A. P. Mission, Cawnpore.*
10. Rev. J. T. Robertson, M. E. Mission, Roorkee.*
11. Rev. J. S. C. Bannerji, C. M. S., Bulandshahr.*
12. Rev. G. Gordon, M. E. Mission, Ghaziabad.*
13. Rev. J. R. Hudson, Wesleyan Mission, Benares.*
14. Rev. J. Grant, L. M. S., Kachwa, Mirzapur Dist.*
15. Rev. M. T. Titus, M. E. Mission, Bijnor.*

* Co-opted members.

Absent members :—

Rev. B. T. Badley, Lucknow ; Rev. C. H. Bandy,* Fatehgarh ; Rev. J. H. Lawrence,* Kasganj ; Miss A. M. Stewart,* Meerut ; Rev. G. Hibbert-Ware,* Delhi.

It was decided that one meeting a year was sufficient for transacting the business of the Committee, and the next meeting was appointed to be held in Ghaziabad in August, the exact date to be fixed by the Convener.

The first paper was read by the Rev. J. S. C. Banerji.

To What Extent Should Discipline in Connection with the Marriage Question be Employed ?

Hindu religious life is so closely interwoven with the social life that you cannot take away the one without every much destroying the other, and marriage forms the very pivot of this system. Hence the difficulty that every foreign religion finds in dealing with a hydra-headed-monster like Hinduism. Islam with its grossly material system has to some extent crushed its power in that it demands from its converts a complete change in dress, food, name, and customs : so much so that Hindu and Mohammadans now form as it were two distinct nations in India. But a deeply spiritual religion like Christianity with its distinct and clear teaching that " the Kingdom of God is not meat and drink " has to solve the problem of heathen marriages in a manner so as to retain as much as possible of the old social system. Happily in the past, with individual conversions, this difficulty was obviated, in that every convert gained was rudely driven out by Hindu Society and thus he was clean transplanted into the Christian Church. But now that the masses are coming on with a complete social machinery of their own in which marriage ceremony forms the central point, what I have said before I repeat again, you cannot take away this ceremony without destroying the whole fabric. That mischievous little book written by *Pandit Kashi Nath* named *Shighra Bodh* which forms the marriage ritual of every Hindu has given something of a divine sanction to early marriage, when he fixed 8 years to be the ideal marriageable age of a girl. He says that the parents and relations of a girl who is left unmarried after the age of ten or twelve go to hell. The present day Hindu leaders say and, no doubt rightly say, that it was sanctioned with a view to save a Hindu girl from the licentious grasp of her Mohammadan rulers. And the lower in the scale of caste a girl was owing to economic conditions the more exposed she was to the assault of a Musalman. Hence early marriage with all its attendant evils took its hold on the castes with which we are now brought face to face in our mass-movement work. And in bringing to bear strong Christian discipline in heathen marriages, we as missionaries are placed on the two horns of a dilemma.

1. If we shut our eyes and permit it we run the risk of admitting caste, with all the idolatry and evil customs of heathenism, in the Christian Church.

2. If we prohibit it, we destroy the whole social machinery of the old Birádari. And as the old heathen Biradari will admit of no compromise we have no half way house to it. We must be prepared ungrudgingly to open our doors and admit them in our Birádari. And of course when I say our Birádari I mean European or American Birádari. Unfortunately with the foreign Missionary Societies having foreign Missionaries at their head with a distinct social standing of their own, they as *gurus* cannot call forth *chelas* and exercise discipline on them, and not expect them to come up to their own social standing. And it is for this reason that the foreign Missionary though he gets the respect of an official and a master yet seldom commands that affection and awe which is due to a *guru* from his *chelas*. India would not take the discipline from an official but would submissively take it from her *guru* who forms a part of her Birádari. And it is here that we as Indian Christian leaders with all the beauty and power of a glorious Gospel find ourselves at a disadvantage when dealing with a body like the Arya Samaj. A strict disciplinarian, like St. Paul, felt the need of being one with his converts when he says "I am made all things to all men that I might by all means save some" before he had the courage to denounce every trace of heathenism in his converts in words such as these "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial."

However, I am asked to suggest some line of action out of the difficulty. But I as a very junior member of this committee with a very limited experience of Mass Movement work dare not suggest any definite line of action. All what I have aimed at in this paper is to throw out certain suggestions so as to call forth discussion. To my mind improvement in marriage customs is intimately connected with female education. We as Indians feel that to keep a girl unoccupied at home after the age of eight or ten is a serious responsibility. And we advanced Christians solved the difficulty by sending her to a boarding school, where her time is fully occupied in education and higher matters of life. But the non-Christians get rid of this responsibility by marrying her at an early age. You commonly hear parents expressing their sense of relief in some such words as these: "*Sir par se ek bará bojh utar gayá kyánki larí apne ghar dwár ki ho gai*" that is to say, it is a matter of great relief that the girl has found a home of her own. Surely we would not like to see an uneducated and unmarried Christian girl of fifteen or sixteen going about wild in a village. That would give rise to awful scandal and bring our blessed religion in fearful disrepute before the public. Thus in

my opinion the only cure to early marriage, which must always be heathen, is education. Let us push on female education with all the vigour that we can.

But till such time as female education gets a hold on the people what should be our attitude towards heathen marriages if we at all permit it? Surely we with an open Bible in our hands cannot give countenance to infant marriage and sanctify it in any form or shape. So if it has to be, it must be a heathen marriage. We may attempt to purge it of its idolatrous and immoral associations, and not recognise it as a marriage in the Christian sense of the word; yet all the same in the eyes of the the law of the land it is marriage. And boys and girls that undergo such marriage ceremony accept it with all its consequences. As for instance a marriage of this kind amongst the lower classes makes the wife as it were the property of the husband whom he could sell to the highest bidder, and it also gives him the right of taking other wives besides. Thus it makes room for the selling of girls and polygamy. No second Christian marriage ceremony, which I understand is the custom in some Mission, alters the situation.

Having known all the concomitant evils of heathen marriage it rests with us if we choose to permit it as the lesser of the two evils. Then let us see whether it has any decidedly immoral or idolatrous custom associated with it and how far we can purge it. And in an enquiry of this kind we have to discriminate between what is simply superstitious and what is clearly idolatrous. And having regard to the weakness of human nature I am inclined to think that superstition may be tolerated, to some extent, but not idolatry. So far as I have been able to investigate I do not find any thing immoral or idolatrous in the *Bhanwar* or *Phera*. It is simply an innocent symbol signifying ratification of the marriage vow; such as the wedding ring in the Christian Church. It may now mean some thing superstitious, so far as ritual is concerned but there seems to me nothing idolatrous.

Now let us see what is really immoral or idolatrous in a heathen marriage. 1. Immoral--There are two distinctly immoral customs connected with it. (a) *Mandli ká nách*—Singing of dancing boys. (b) Singing of abusive songs by the women. These must be stopped at any cost. And I should like to see them substituted by Christian bhajan mandli. We are trying to introduce this in our district already: in one non-Christian marriage, the only one that took place in our Christian village, *Mandli ká nách* was substituted by the singing of Christian bhajans followed by a lantern address. 2. Idolatrous ceremonies are the worshipping of wells, potter's wheel and dung-hills, which is always practiced after the marriage ceremony. These must go.

Discussion.

Mr. Baker did not approve of the idea of placing village girls as a rule in the central Boarding Schools.

Mr. Robertson pointed out that a child marriage in a Christian Community is in the eyes of the law illegal, no matter what the *biradari* may hold to the contrary.

The question of the legality of marriages of Christians not performed by a Christian Marriage Registrar was discussed, and it was felt that if a few cases of prosecution of people responsible for such marriages could be brought about it would go far toward educating the village Christians in the right direction. In this connection

Mr. Law stated that he had circulated Sec. 68 of Part VII. of the Indian Christian Marriage Act among his people, with the idea of informing them of the punishment that could be meted out to those illegally performing ceremonies, and was prepared to say that a most wholesome effect had been produced. Panchayats were held and the *chaudhries* declared that they would themselves fine offenders in the future.

Mr. Hudson said, we allow *mangnis* but we do not allow early co-habitation, with the result that a desire on the part of the people for Christian ceremonies and customs has been aroused.

Miss Livermore affirmed that in a certain section of Ghaziabad she knew that the age of marriage and *mangni* was being raised. She agreed with *Mr. Hudson* that we should sanction the *mangni*, and we should set our faces dead against early co-habitation.

Mr. Bannerji.—In the eyes of the community the *mangni* is the real marriage and not the *gaona*. What was needed was that if we should somehow cut the root of the old *biradari*, and get the people to accept the purer idea of the new *biradari*, we would solve all marriage difficulties. Female education alone would bring early relief. We should lay down as a condition of baptism that people agree to send their children to the local school. This plan had been tried in Bulandshahr and as a result people of several villages had been refused baptism because they would not accept this condition.

Mr. Titus.—Believed that it was the duty of the Christian Marriage Registrars to perform as many marriage ceremonies as possible whether or not the heathen rites had been performed first.

Mr. Fitch felt that the root of the whole evil lay in the control of the *chaudhri* over his people, and in the strength of the old *biradri*; and that our entire effort should be laid on teaching at the beginning that Christians enter a new *biradri*, for which the custom and laws are entirely different. The power of the old *biradri* would be broken by the education and soul conversion of the women themselves.

Mr. Briggs.—Our business here is to Christianize the social order, and we will make a serious mistake if we exercise discipline too severely.

Mr. Dugdale declared that the situation was greatly modified in India by the presence of caste, and he felt that along with baptism converts should be required to break caste.

Mr. Baker asked where and how we could create the new *biradari*. His aim, he said, was to get a whole section of the community under the influence of Christian teaching, and then gradually develop that.

Mr. Crosthwaite explained that in his opinion the Church itself was the new *biradari*, and that the Christians of a given area should be urged to come to the central Church Services, especially on the Christian festival days; and that in some cases help was given to the women to enable them to get in when they had to travel long distances. Even hospitality might safely be offered at such times. The Christian *biradari* could be greatly advanced in this way, and a feeling of corporate life could be definitely produced. A district *panchayat* should be organized in which village people should have representation.

Mr. Bannerji also urged that at the time of baptism a distinct break with the old *biradari* should be made otherwise we have no way of breaking the power of the old *biradari*, and of disciplining our people later. Ordinary excommunication at present means nothing to them.

On motion of Mr. Baker a sub-committee was appointed to prepare a comprehensive resolution on the marriage question to be presented to the Provincial Council. The committee consisted of Mr. Crosthwaite, Convener, Mr. Bannerji, Mr. Fitch, Mr. Gordon, Miss Livermore

Resolutions.

1. The Committee recognizing that the solution of the difficulties in the marriage question is vitally connected with the education of women and girls, urges that greater emphasis be laid on female education in Mass Movement areas.

2. Resolved, that in the opinion of the Committee it is advisable that opportunity be sought to prosecute offenders against the Indian Christian Marriage Act Part VII., Sec. 68, which makes it illegal for any one other than a Christian Marriage Registrar to perform a marriage ceremony when either or both of the contracting parties are Christians.

The Influence of Bhagats and Hindu Gurus.

No paper having been prepared on this subject an informal discussion took place.

Mr. Fitch. The people do consult the *bhagats* in times of illness, and are also very much under the influence of the higher castes who at such

times will direct them to certain *pujaris*. So far as he could find out, the *gurus* and *bhagats* do not give any definite religious instruction, nor is their presence at marriages necessary.

Mr. Allen. His observation was that the influence of *gurus* among the *chamars* was very strong, and he had seen *bhagats* invited to preside over *panchayats*.

Mr. Daniel Buck, found the *Lal Begis* and *Chamars* tremendously under the influence of the *bhagats*.

Miss Livermore said that among women *bhagats* seem to have great influence, and that she had found *bhagats* giving advice to and instructing the women.

Mr. Banerji pointed out that the *Arya Samaj* makes considerable use of the *bhagats* and *gurus* in spreading their tenets.

Miss Livermore suggested that we go home with the purpose of finding out, 1. the nature of the influence of the *bhagat*, 2. the source of that influence, 3. what can be done to counteract it.

Co-operative Banks.

Mr. Grant read an exhaustive paper on this subject, which was especially prepared to be read at the meeting of the Council, and appears in its proceedings.

Mr. Ingram said he was convinced that we could use the Co-operative Bank system to great advantage to our work in helping to develop self-support and self-dependence.

A sub-committee was appointed to report at the next meeting as to how Missions can promote the idea to advantage throughout our respective areas. *Mr. Grant*, Convener; *Mr. Baker*, *Mr. Steele*, *Mr. Ingram*, and *Rai Sahib A. C. Mukerji*.

The following paper was read by *Mr. Ingram*.

Comity in Mass Movement Areas.

Many difficult problems face those of us who are in Mass Movement work, perhaps one of the most difficult and complex is that of inter-mission Comity.

Some of us who are working in areas occupied by two or more Societies know by bitter experience the evils that only too often result from the lack of Comity. This state of affairs often leads to much that is sadly God-dishonouring, amongst us Christian workers, and for this reason, if for no other the writer feels that Societies concerned should leave no stone unturned, to solve this very difficult question. We would urge, that missionaries here on the field of the Societies concerned, and the Home Boards that they represent, should be willing, as far as possible, to meet each other's suggestions

and wishes, so that once and for all, in the areas in question, the devil should lose this opportunity of spoiling God's work.

The desire to unravel the present sad situation, which often exists, if not amongst the missionaries themselves, at least amongst their workers, should make us all willing to pay a larger price, if only we may arrive at a satisfactory solution of the problem.

Various methods have already been tried in different parts of India, to deal with the difficulty; for instance, in one area, one Society works amongst sweepers, and the other Society amongst Chamars. This method we fear, has the great drawback of producing a Caste Church, and in view of the great difficulties along this line that are experienced in South India, we cannot but feel that this method is a very dangerous one.

Another method is, for two Societies in the same area, to take a certain number of villages each; but as Indian villages are often so near to each other, and the villagers so inter-related, we fear that this can at best be but a temporary solution, and will not save us eventually from friction.

A third method,—and the only one that seems to us to be really successful, is that of *Territorial Boundaries*. For instance, in western India, the United Free Church of Scotland, and the C. M. S. were working in the same large area; they found that this led to friction amongst their Indian workers, and so, some 12 years ago, they met in Conference, and decided on Geographical boundaries, which the members of both Societies have faithfully adhered to, and the word "friction" is now unknown amongst them.

In the Panjab, in the Narowal District, the C. M. S. and the American Presbyterians were both at work. Realising that this was unsatisfactory and was sure to lead to difficulties, the two Societies by mutual consent divided the territory between them, and to this day are happily working, each on their own side of the agreed-upon boundary-line.

In the United Provinces, we ourselves have a magnificent illustration of the Geographical boundary method of division, and of what a Society is willing to do to stop the God-dishonouring friction that the old state of affairs produced. I refer to the Kasganj District, in which both the American Methodist Episcopal Mission, and the American Presbyterians were at work. Those who were present at our meeting of a year ago, will remember that Mr. Moore, in his paper on Co-operation, mentioned this very instance. He said:—"Before coming to India I had heard a great deal of the beautiful spirit of unity and co-operation between missions on the field. I was sent to Etah and was privileged to at once get into the work of the Lal Begi movement. I was much surprised as well as grieved to find that the Methodist Missions and our own were not only trying to occupy the same territory but were not doing it with amity. There was considerable friction between

the missionaries of the two missions, and amongst the workers matters often became very sore. It was indeed an intolerable situation. I was so fortunate as to be in Cawnpore three years ago and to witness there the fine courtesy with which our Methodist brethren withdrew entirely from four districts in our favor. Again my momentarily shaken faith in the fact that the mission field is going to prove the greatest force in the ultimate union of the Church of Christ was restored. As one who has seen at first hand I want to testify to the great advantage to both the Indian workers and Church that has resulted from having a unified and clear field. This leads me to make my first suggestion. *Suggestion I.* That wherever there may still be any overlapping in the Mass Movement area under discussion, including cities, that there be an immediate and definite division of the work."

To bring about this very desirable state of affairs, the Methodist were willing to hand over to the Presbyterians, not only a geographical area, but some 13,000 of their baptised Christians, and to receive in exchange, another area, containing only about 700 baptised people.

In conclusion, I would like to propose two Motions, which I would ask our Committee to pass, and forward to the Council for them to take action upon. The aim of the first is to prevent over-lapping and friction in Mass Movement areas that may be occupied in *the future*. The aim of the second is to help to solve *the present difficulty*.

Discussion.

Mr. Edwin said he was inclined to feel that territorial division was a sad way to bring about comity, as it was in his opinion, contrary to the Lord's spirit, and the ideal of Christian love. The ideal should be for two Missions to work together in the same territory that they might mutually correct each other's faults.

Mr. Robertson speaking in favor of territorial division said that from experience it was the only way he knew of to secure general good feeling and co-operation.

Mr. Gillam stated that he did not consider that territorial division was to be considered a final solution to the problem of comity. It was an expedient at best, and the simple question was, "What is best for the present?"

Resolutions.

1. The Committee recommends that no society be permitted to enter an already occupied Thana without first consulting the Comity Committee of the Provincial Council.

2. It is the opinion of this Committee that the Council should request all Societies doing Mass Movement work which are confronted with questions of Comity, to call Inter-Mission Conferences as soon as possible for the

arrangement of geographical boundaries, or to suggest other means of adjustment of differences.

The following paper was read by Mr. Titus :—

Public Worship in Villages and Mohallas.

In these days of mass movements, our minds have been so occupied with problems connected with the rapid growth of the Church, that, in some quarters at least, we have neglected serious problems relating to the edification of our Christian Community. With this thought in mind, and an intimate knowledge of conditions at least in parts of North India, I undertake a consideration of this subject.

“When the fierce wave of persecution, which scattered the early Church from Jerusalem after the martyrdom of Stephen had spent itself, the condition of the Church was described in the words: ‘So the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied’ (Acts ix: 31).” In this passage, the words ‘multiplied’ and ‘edified’ claim our attention. These two processes are so closely related to each other that where we stress the one and not the other there certain weakness are sure to be found. If an organization lays chief stress on formal ‘edification, it finds in the long run that, while its people may be orthodox members of the church well informed in the doctrines, customs, and even Biblical literature of Christians, yet the church may not be ‘multiplied.’

On the other hand, if an organization has for its watchword “multiplication,” and gives edification a secondary place, with the thought that, when so many are clamouring for baptism, they should be baptized, whether there are teachers or not for them, then the church, too, may wake up, when some serious persecution arises, some subtle, false, misguided teaching comes to them, and it may repent at leisure, saying within itself; “Oh that I had edified, as well as multiplied, this community!”

But, even in those places in Mass Movement areas where the numbers are not out of proportion to the preachers and teachers, not enough attention is given to systematic and orderly instruction. For instance, a preacher goes into a *mohalla* at mid-day, when the Christians are all present. He seeks out the *Chaudhri* and, in a short time, fifty or sixty men, women and children gather under a tree in the centre of the *mohalla* and seat themselves in any order. Some with their backs to the preacher smoke the *hooka*, others loll on *charpais*, women search their children’s heads for unwelcome inhabitants; boys punch one another and laugh; and the preacher seldom thinks of seating his congregation in some order, before he begins the worship. He starts a *bhajan*, which has some effect; but there is little of seriousness of the people

when he says, "Let us pray." Throughout the prayer, you will hear giggling and sneezing, and scarcely one of the crowd really understands what is going on. No special attitude for prayer is urged, except that of the bowed head, and even that is not strictly observed. Such worship seems mere mockery. After this, the preacher, begins to teach the *Zaruri Talim*, or a Bible story. During this performance (I cannot call it a service), the people, by their answers and approach to quietness, really give some signs of understanding. They reveal latent possibilities, that daily wither for lack of attention. Finally, the closing prayer, a repetition of the previous attempt, and then the call for *chanda*, followed by a rush to the houses for grain. When the last *pice* and handful of wheat are on the *jharan* the meeting breaks up with a chorus of *salams*, and off the bewildered preacher goes to the next village for a like performance, wondering what he can possibly do to make his people more reverent. Thus he goes throughout his circuit of villages, week after week, and year after year. After thirty years or so, he is still unable to see much change. Perhaps he has ceased to wonder, simply says, in his heart, "Oh I can't expect much else of *these* people anyway." So he may keep on, year after year, merely *adding*, to the numbers. But, multiplication has long ago ceased because the people have so little in the religion of Christians. There the Mass Movement is arrested by lack of system and order in holding service among the people. Without this, no real, holy fear of the Lord can develop and the Church of Christ can hardly be established.

In order to secure these desirable ends, a place of worship in each *mohalla* should be provided, if possible, by the people themselves. If this cannot be done, then a quiet, shady place should be found, properly cleaned and regularly used. But most important, except the preacher's message, the people should be seated in order and kept quiet. This is essential, and the preacher should not proceed with a service until he has secured order. Sometimes he must himself seat the people and lovingly admonish them as to the purpose of such gathering, and the necessity of order and silence. Wherever this is done, there is a generous response, and spiritual edification results.

Next, a regular order of service should, in the main, be followed by the preacher in these village or *mohalla* meetings; not any thing elaborate, but something sufficiently formal and regular for enabling the people to realize that a service is being held by a duly appointed officer of the church; something that will put the weekly village service on a par with the Friday service of the Mohamedans at the mosque. If this service can be on Sunday, and in a church or chapel, so much the better. At any rate, let it be held decently and in order, so that the people will come to recognize it as a Christian practice, and that, no matter where they go in India and find themselves in a

Christian service, they will recognize the worship of God, and feel a sense of brotherhood with other Christians because of it.

The following simple plan has been and is being used by the preacher of all grades on Bijnor district, and, as far as it has been faithfully tried, it yields good results.

Order of worship for village and *mohalla* meetings :

1. Hymn.
2. *Zarurí Ta'ím.*
3. Prayer by pastor, with the Lord's Prayer.
4. Scripture lesson.
5. Hymn.
6. *Nasíhat.*
7. Prayer by some one in the congregation.
8. Hymn.
9. *Chanda.*
10. Dismissal, with a very brief prayer by the pastor.

Some of the advantages resulting from such a procedure, and which will accrue from continuous practice, are as follows :

1. Reverent "fear of the Lord." The circumstances thus created will favour this, and open the way for spiritual life and experience.

2. The people will themselves respect their religion. As one of our preachers said, "*Gáw ke bhái Khudá ki bandagi, bandagi sanjhenge.*" There will be less difficulty, in getting the people out to the meetings.

3. The knowledge of the Christians will increase. Fundamentals of the Christian religion will thus become grounded in their minds and hearts. Systematic instruction becomes the more possible.

4. Faith will increase as knowledge grows, and gradually the unworthy ancestral practices will be supplanted. For, if the service is spiritually satisfying, the people can point to it with reverence and respect, as Hindus and Mohammedans point to their forms of worship. There will be no excuse for many old customs.

5. This will affect self-support. People give when they feel that they are getting something for their money. Thus we can more definitely show that Christianity is really worth something to them.

6. The educational effect upon the impressionable minds of the children. This is first in the order of importance. If we have faith in little children, we should now see what the outcome in twentyfive years or less will be, where this plan tried.

7. A marked effect upon the minds and attitude of the non-Christians with reference to our village Christianity. They cannot help giving it increased respect.

8. A marked effect upon the pastors themselves. No man can do his work in a careless slipshod fashion, without being affected mentally, morally, spiritually, and even physically. But, let a man work in a commendable way and his interest will increase, and his respect for his position, work himself and his people will be multiplied. The quality and usefulness of our workers will be raised, and God will visit us with an out-pouring of the spirit, as in days of old. The church will have peace, being edified; and being edified through a holy fear of the Lord, it will also be multiplied.

Discussion.

Mr. Edwin speaking in support of a special form of worship urged also that we make a special point of pressing Sabbath observance as well.

Mr. Hudson said that in Benares they attempted to have order in their worship, but that they used no stated order of worship.

Mr. Banerji affirmed his belief in the force of habit, and urged that we endeavour to introduce the idea and practice of daily family prayers among the people.

Mr. Gillam speaking for the A. P. Mission said they used no regular form of service apart from singing, prayer, and *nasihah*.

Mr. Robertson endeavored to have the men remove their *pagaries* in the service, and also said he tried to always have the people "*lipo*" the place that was used for worship, immediately before the service.

Resolution.

The Committee urges that in all village and Mohalla services special attention be given to securing order and reverence.

The Teaching of Women and Girls.

Miss Livermore.—Their ignorance is a great hindrance to our work, and our work spreads through this teaching. They sing their bhajans and repeat the Ten Commandments to those who never heard them before, and so new villages are opened. The women workers cannot reach all the villages, so more and more the man worker must be the agent for reaching and instructing the girls and women in the more distant villages.

Mr. Banerji.—One difficulty in the way of reaching and teaching the non-Christian and Christian women is that we have so few of the leading Indian Christian women at work among their people.

Mr. Ingram.—We should get the husbands to teach their wives. He said he knew of remarkable success along this line.

Should Christians be Required to Break Caste before Baptism ?

Mr. Schutz asked what constituted breaking caste, and said that some of the chamars who had been baptized and been given communion were again taken back into caste by paying a small fine.

Mr. Crosthwaite was of the opinion that baptism alone was usually considered sufficient to break caste.

Mr. Allen had found that by not eating openly with others they retained the right to inter-marriage, and that until they did eat openly they were not considered to have irreparably broken caste, and to be completely outside the old biradari.

Mr. Edwin was of the opinion that when a man becomes a Christian he should be shown that he really leaves the old *biradari* and all caste behind; but that it is not necessary to make him eat with low caste people as a test of faith.

Miss Livermore told of a *Jaliya chamar* village near Ghaziabad that years ago was baptized, and was forced to break entirely with the entire *biradari*. As a result the Movement was held up and at the present moment that village does not seem to be any better than others in the matter of Christian observance.

The committee requested *Mr. Schutz* to present a paper at the next meeting of the Committee on the subject, "What Constitutes Breaking Caste ?"

Revival Meetings in Village and Mohallas vs. the Usual Touring Method.

Mr. Baker reported the methods of *Miss Livermore* in the Meerut districts last cold season, stating that she and her assistants would go to a village with a large tent, and stay there from ten days to two weeks working among the people day and night. In the day-time classes were held among the people, and at night regular revival meetings were held, which all classes of people came to, and many souls were genuinely converted. Great emphasis was laid on singing, and even non-Christians would sing "T'sá Masí k'í Jai." as loudly as any Christian.

What Should be our Attitude Toward "Holí" and "Dewalí"?

Mr. Fitch testified that he did not allow his people to take part in the vile and unbecoming practices, or puja, in connection with these festivals, but that he did not object to their preparing special food on such occasions; however, he did have some more advanced Christians who had taken a decided stand against even cooking the special food.

Miss Livermore felt that if there were any of the customs of these festi-

vals not connected with idolatry and sin, we would not be doing right to insist on their removal.

Mr. Daniel Buck declared that festivals are the buttresses of a religion, and when we can make the Christian festivals as interesting as Holí and Dewálí to these simple people then there will be some hope of getting them away from their old festivals and their evil influence.

Mr. Ingram urged that in view of the above statement we should make much of Christmas and Easter.

Mr. Robertson thought we should endeavor to have something special on the Holí and Dewálí days, as for instance a Thanksgiving Day at the time of Dewálí, harvest time.

Should Teaching be Confined to the New Testament in the Early Stages of Instruction ?

There was no real discussion on this point, but the general opinion seemed to be that the New Testament should uniformly be used as the basis for instruction, using the Old Testament as a source of illustrations.

After hearing the special resolutions read in the form in which they were to be sent up to the Council Meeting, the benediction was pronounced by the Chairman, Mr. Crosthwaite, and the Conference adjourned to meet in August at Ghaziabad.

Miss M. A. Livermore, Convener.

A. Crosthwaite, Chairman.

M. T. Titus, Secretary.

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MAR 26 1918

Mr. Speer

BULLETIN

OF THE

Representative Council of Missions

UNITED PROVINCES.

Dec. 1917.

No. 2.

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Suggestions from the Committee on Young Peoples' Work.

Report of this Council to the National Missionary Council to meet at Coonoor on Nov. 9th to 13th.

Minutes of the Meeting
of the
Executive Committee, Allahabad,
Oct. 30th, 1917.

In accord with a call sent out by the Chairman through the Secretary the Executive Committee of the Representative Council of Missions in the United Provinces met at Bishop's Lodge, Allahabad at 11-30 on Oct. 30th, 1917.

The following were present:—The Bishop of Lucknow in the chair, Rev. A. J Harvey, Mr. N. K. Mukerji and Rev. Ray C. Smith. Rev. Dr. Janvier and Rev. W. A. Cutting of the Missionary Educational Union were also present on invitation to consider with the Executive Committee the relations of the M. E. U. with the Representative Council of Missions.

Letters expressing regret at not being able to attend were read from Bishop F. W. Warne, Rev. A. W. Davies and Rai Sahib A. C. Mukerji.

The Secretary read the **report of this Council** to be placed before the National Missionary Council at its coming meeting in Coonoor. With a few verbal changes it was accepted and made the report of this Council.

The **contents of the 2nd Bulletin** were decided upon as entered on the title page of this Bulletin.

The **minutes of the Literature Committee** were read and adopted as printed except that the hope was expressed that the book on "Social Service" mentioned in the 5th year of the Hindi Programme of Publication might appear as early as the 2nd year, the reason being assigned that the time is now ripe for such a book.

The Secretary made a statement regarding the **Report of the Mass Movement Committee** recommending that the whole of it be printed. It was so ordered. It was also resolved that we approve of the suggestion of the Mass Movement Committee that one from North India and one from South India acquainted with Mass Movement work be appointed by the National Missionary Council to accompany and cooperate with the Commission on Education in Mass Movement areas while they tour India with the suggestion that the Rev. Hibbert-Ware represent North India. We further suggest that each Representative Council appoint an additional Missionary to accompany them on their tour while they are in its area.

Regarding the connection to be secured between **this Council and the Missionary Educational Union** it was resolved that we recommend this Council and to the M. E. U. that the Executive Committee of the latter become **ex-Officio** the Education Committee of this Council.

Regarding the connection to be secured between **this Council and the Women Teacher's Association** of the United Provinces it was decided to recommend that they be asked to appoint a missionary as a member of this Council.

The Secretary told of some correspondence that he had had with Mr. J. H. Boyce of Baraich **regarding a field of labour** in some Mass Movement area. The correspondence was referred to the Committee on Comity for advice and action.

On hearing that the Christian Womens' Mission had appointed the Rev. E. C. Davis, M. A. to succeed the Rev. Jas. P. McLeod as a member of this Council it was decided to appoint him to the Committee on Comity in place of Mr. McLeod.

In view of the uncertainty of Dr. P. H. Edwards early return to India, the Rev. Dr. Janvier was appointed **convener of the Hymn Book Committee.**

The Secretary read a statement from the Methodist Episcopal Church regarding cooperation with them in a Sanatorium for men consumptives Tilaunia, Rajputana. It was decided to print the following statement regarding the project in the Bulletin for the information of all and refer the matter to our Medical Committee :—

The North India and North West India Conferences of the Methodist Episcopal Church appointed a Committee with power to find a site in Rajputana for a Tubercular Sanatorium for boys, men and families. The plan is to begin at once with a temporary Sanatorium near Ajmere and then later establish the permanent one at Tilaunia near the present Sanatorium connected for women and girls. Experience has shown that the climate of that place is especially suited to this purpose. Dr. W. W. Ashe is being set free to undertake this work from January next. The temporary camp is to be located in a little valley about two miles from Chief's College Ajmere. There is an old house on the site which can be easily fitted up to make quarters for attendents. The drainage is away from the city and the valley is uninhabited. A good pakka road passing through the valley puts it within easy roach of the outside world. A house for Dr. Ashe can be rented or purchased not far away. Both the non-Christian and Christian Communities of Ajmere, European and Indian, are interested in the plan and there is every reason to think that substantial financial help can be secured from there when the institution is made permanent at Tilaunia. The interest is so keen that a Tuberculosis League has been formed, consisting of English and Indians. Dr. Ashe will be able to give two years to trying out the temporary plan before he goes on furlough.

(Sd.) Ray. C. Smith.
Secretary of the Council.

Report

OF THE

Standing Committee on Mass Movements

OF THE

Representative Council of Missions

FOR THE

United Provinces.

The semiannual session of the Mass Movement Committee of the United Provinces Representative Council of Missions met at Ghaziabad on Aug. 28-29, 1917, in the M. E. Mission bungalow, with the following members present ;—

- Rev. A. G. McGaw, A. P. M., Etah.
- Rev. A. Crosthwaite, S. P. G. M., Moradabad.
- Rev. Benson Baker, M. E. M., Meerut.
- Geo. S. Ingram, Esq., C. M. S., Aligarh.
- Rev. J. Grant, L. M. S., Kachwa, Mirzapur.
- Miss M. A. Livermore, M. E. M., Ghaziabad.
- *Rev. A. W. Moore, A. P. M., Mainpuri.
- *Rev. H. J. Shutz, M. E. M., Ballia.
- *Miss W. M. Gabrielson, M. E. M., Muzaffaranagar.
- *Rev. J. Anstie Smith, *Baraut*, Dist. Meerut.

Absent members were as follows :—

- Rev. J. S. C. Bannerji, C. M. S., Bulandshahr.
- *Rev. J. T. Robertson, M. E. M., Roorkee.
- *Miss A. Stewart, C. M. S., Meerut.
- *Rev. J. S. Dugdale, C. M. S., Ghaziabad.

Visitors present during all or part of the time ;—

- Rev. and Mrs. G. W. Briggs, Allahabad.
- Rev. S. W. Clemes, Meerut.
- Mrs. A. G. McGaw, Etah.
- Miss L. C. Christensen, Ghaziabad.

* Co-opted.

Three sessions daily were held, with delightful Christian fellowship, made possible by meals being served for all in the same place. Rev. A. G. McGaw led the devotional service each morning, the first day emphasizing our being "workers together with God" in closest union and the second, God's readiness and longing to give. Blessed seasons of prayer preceded each session, in which all felt the Presence of the Master.

When the Convener, Miss Livermore, had called the meeting to order, Rev. A. G. McGaw was elected Chairman, and Miss W. M. Gabrielson Secretary. Messages of regret were read from nearly all the absent members, and Rev. J. Anstie Smith was co-opted as the seventh member of the Committee.

The following papers and subject were presented and discussed according to the prepared agenda :—

—————

Rev. H. J. Shutz of Ballia, presented the results of a
**Questionaire on Chamars, and breaking of caste before
 or at the time of Baptism.**

1. Do you make breaking caste a condition of baptism ?
2. If so, since breaking caste is a breaking with the old brotherhood, has it retarded or entirely stopped the Mass Movement in your region ?
3. In your opinion what constitutes breaking caste ?
 - A. Does eating "pershad" from our hands break caste ?
 - B. Does the Lord's Supper break caste ?
 - C. Can caste be broken without the public eating test ?
4. Where caste has not been broken do not the baptised Christians obey the old brotherhood, following the old heathen customs rather than the Christian ones in the matter of marriages, burials and the like ?
5. Where caste has not broken, when do you expect the Christians to break it ? Does the caste spirit disappear in the second and third generation of Christians or is this true in the case only of those who have attended a Boarding School ?
6. Is it not true that where we have such large numbers receiving baptisms each year without requiring them to break caste,

that the Mass Movement would cease to move were this condition insisted upon?

At our Committee meeting at Allahabad I was requested to find out what the practice and thought of the different Missions in the United Provinces are in regard to the question whether or not the Chamars among whom the Mass Movement is now on, should be required to break caste at the time of or before baptism. In pursuance of this object I sent out a questionnaire to 54 different persons of the different Missions in the United Provinces. Of these fifty four, 30 were men Missionaries, 3 lady Missionaries and 21 leading Indian Ministers. Considering the unpopularity of a questionnaire the response was encouraging, for exactly two thirds of each class, 36 in all replied. However, 5 of these were merely courteous replies to my letter and not attempts at answering the questions.

Let us now take up the questionnaire on one question at a time and collate the answers received

Question 1st :—*Do you make breaking caste a condition of baptism?*

Answer :—Eleven answered in the affirmative, 15 in the negative and five begged the question (stated that their work was among the sweepers who had no caste).

The following light was shed on the question by various ones.

One Missionary of the C. M. S., writes :—“ We do not insist on a definite promise regarding the caste being made at baptism. When a man becomes a Christian he is expected to come right out and give up all his old evil practices. We simply do not recognise caste. Christians have none.” The weakness in this is that what the Missionary “ expected ” seldom is realised because when we refuse to recognise caste it does not follow that the new convert does.

An American Presbyterian Missionary writes :—“ Down here the Mass Movement has not spread to the Chamars as yet but we are entertaining high hopes. The few Chamars whom we baptise from time to time are automatically cut off from caste.”

“ The sweepers who have almost all now come in have by their old brotherhood never been forced to break caste nor has the Mission insisted on it. I cannot say whether such an insistence in the beginning would have been wise or not, but surely it is now.”

Some emphasize the necessity of cutting off the Chutiya and of finding

ways of breaking the caste very soon after baptism. They depend on regular teaching for this.

Question 2nd :—*If so, since breaking caste is a break with the old brotherhood, has it retarded or entirely stopped the Mass Movement in your region ?*

Answer :—With two exceptions all were unanimous in averring that it had either retarded or entirely stopped the Movement or would do so were this condition insisted on. Some added that while it would lead to a decrease in the numbers baptised it would greatly improve the quality of the new converts.

An American Presbyterian Missionary carries conviction with me when he says, “ You can only have a Mass Movement where you take a caste or a section of a caste and work on them collectively. The moment you break them up it ceases to be a Mass Movement. One thousand people become Christians. They are baptised. They accept the Missionary and their workers as their gurus. They are often thrown out by the part of the caste remaining heathen but we keep them together and begin on another block say 1,000 who are baptised and are received as Christians on the same terms. These people make friends of old Christians and usually are much more ready to fraternise with them than the old Christian is with them. At first sometimes we have a stampede, the whole mass acting up, often because of a rebuff or a fancied one. But we hold the leaders and they whip the mass back. We are holding rivivals all the time and as more Christian come into a personal acceptance of Christ and become spirit filled our troubles grow less.”

Some stated that their converts had broken caste but had not broken with the old brotherhood and consequently the Mass Movement had not been stopped. This raises the question whether there is such a thing as breaking caste and still obeying the old brotherhood ? I am convinced that the former is incompatible with the latter. My reason for this is that pucca converts from the Chamar caste have emphatically averred it and with this agree all the Indian Padris whom I have consulted. To the non-Christian, breaking of caste means entire separation from the old brotherhood.

Question 3rd :—*In your opinion what constitutes breaking caste ?*

A. Does eating “ Parshad ” from our hands break caste ?

B. Does the Lord’s Supper break caste ?

C. Can caste be broken without the public eating test ?

Answer :—

The answers to these three questions shewed that the parties were about equally divided. However, I ought to add that the Indian Padres were practically unanimous in averring that eating "Parshad" and the Lord's Supper did not break caste. Some of the Missionaries asserted that the very act of baptism broke caste; one intimated that the cutting of the Chutiya did so, and others that drinking water at our hands did. Several intimated that the converts regarded taking the Lord's Supper from us the same as eating "Parshad" or of taking medicines from our hands.

To quote some of the answers will no doubt illuminate the subject.

An Indian minister (a Methodist) writes thus emphatically. "The caste system is the keystone of the arch of Hinduism and unless we try to weaken and even destroy it our progress as a church will be very slow. Because there has been a little carelessness in this particular we hear of caste distinctions in the church to-day. The religion of Christ is a unique leveller. 'Every valley shall be exalted and every mountain shall be made low.' Nothing which savours of idolatry should be countenanced or tolerated in our church. There is not much danger of over doing it. It is true that if we insist on our converts breaking loose with caste distinctions before their baptism we shall have fewer converts, but, on the other hand, these few will be strong, able to stand against all trials. By keeping even an iota of this relic of Hinduism in our Church we shall allow Hinduism to come into our midst. There is a danger of our making Christianity a bit easy for our enquirers. I am heart and soul in sympathy with the Mass Movement and rejoice in the large numbers turning to the Lord, but I am also desirous to keep off all heathenism and idolatry and customs and practices which will allow any vestige Hinduism to creep in to or remain in our midst."

Another Indian Padre of the C. M. S., writes thus:—"With Chamars the public eating test is not a proof of breaking from the old brotherhood, for Chamars in the Districts eat from the hands of all classes including Muhammadans but excepting the Bhangi. And if they object to eating with us it is only on the ground that they have an impression that the Christian community has been recruited mainly from the Bhangis. Most of our Chamar converts have no scruples about eating with us. But even if they had and they wanted to relapse they could easily do it by paying a small fine and bathing in the Ganges. The real

security lies in the fact that if they are sincere Christians and have accepted Christ from the right motive they steadily grow in the new brotherhood. We have found if the Chamar Christians after careful education become partakers of the Holy Communion (not individual cup) they seem to quickly grow out of caste prejudice."

Many others agree that the only remedies for breaking caste are "an awakened conscience"; doing away absolutely with all the old rites and ceremonies and not smoking or eating with those who are not Christians"; "the non-smoking of the huqqa of Christians with non-Christians, the refusal to join in feasts for the dead, heathen worship, and refusal to marry their children to non-Christians."

The following from an Indian Padre (a Methodist) is illuminating "Parshad" or the Lord's Supper does not in any way break caste. It has been observed that Shiv Narainis hold a festival at night in which men of every caste are made welcome. The Chamars and sweepers sit together beside the men of higher caste. They partake of this meat dish that night offered them by the Shiv Narain mahant. They all eat without the least hitch but when day dawns they begin to observe caste distinctions and abhor the persons descended from the lower strata of society.

"This custom of common eating is also in vogue in the temple of Jagannat where all men whether belonging to a low or high caste sit together and eat promiscuously. Caste can in no wise be broken unless people are made to eat publicly and the food should be anything other than "Parshad" or the Lord's Supper.

My own conclusion in the matter is that until a Chamar is genuinely converted and makes a complete break with his old brotherhood every and all means used by us to get them to break caste will prove unavailing. In my own experience I have had converts eat "Parshad", participate in the Communion Service and also eat publicly and afterwards at the command of the old brotherhood leave Christianity and lapse into Chamardom. By paying a fine a Chamar always gets back into the brotherhood and the only way to keep him from lapsing is to make him a pucca Christian.

Question 4th :— *Where caste has not been broken do not the baptised Christians obey the old brotherhood following the old heathen customs rather than the Christian ones in the matter of marriage, burials and the likes?*

Answer :—There was a perfect unanimity of opinion in answering this question in the affirmative. Many opined that whether caste was broken at the time of or before baptism or not, made very little difference, for in either case the new convert continued to obey his old brotherhood rather than the Christian one. Several claimed that “where caste has not been broken the baptised person remains just where he was before in touch with the old brotherhood and going on exactly as before baptism. Even those who insist on the breaking of caste before baptism confess that while they can get the converts to accept some customs like Christian burial, they meet with more failure than success in the matter of Christian marriages. We all know that as long as the women insist on infant marriages, they will continue to depend on the old Biradari for the marriages.

An American Presbyterian writes that “the result of not breaking caste is that now we are finding all old customs and ceremonials very hard to break up and it is even harder to install the fundamental Christian ones. In the sweeper community, I am quite convinced that the time is ripe for a radical separation.” This statement does not encourage the hope expressed by a great many Missionaries that “these old heathen customs have to be gradually broken down.”

An experienced Methodist Missionary says, “The most difficult thing is the old brotherhood. That binds them more firmly than any other thing. We have not yet succeeded in getting our Christians to entirely separate themselves from the old brotherhood, but the movement towards the Christian brotherhood is growing. We find it impossible to get them to leave the old brotherhood in communities where only a part of the people have been baptised and a part remain heathen. In all our new work we insist on the whole community being baptised together; consequently the Christian brotherhood is very much stronger than in our old work.

“Our work among the Chamars presents greater difficulties with reference to caste. Not long ago a Chamar community became displeased with their Munshi because they had heard that he had eaten with sweeper Christians. They wanted him changed for another man but the preacher-in-charge talked with them and they felt better about it. The Chamars are likely to cause us a lot of trouble on this line if we are not very very careful to instruct them before baptism.

“To my mind a matter which present great dangers to our church is that of caste in the Church. I do not think we ought to baptise

people unless they will agree to come into the church on a level with all others."

Our conclusion is that even where caste has been broken, the caste spirit remains and the old heathen customs are mainly obeyed.

Question 5th:—*Where caste has not been broken when do you expect the Christians to break it? Does the caste spirit disappear in the second and third generation Christians or is this true in the case only of those who have attended a Boarding School?*

Answer:—

Here we have great variance of opinion. One writes that "caste disappears very soon within a year or so depending on the faithfulness of the Mission." Many emphasize the fact that the correct answer to this question is entirely contingent on the faithfulness, love and tact of the workers employed. Others on the contrary fear that "it will never disappear if it is not broken at baptism." Others say that the caste spirit so far as eating is concerned disappears in the second and third generation but survives so far as tribal marriages are concerned, i. e., Chamars seek Chamars, Sikhs, Sikhs etc. That to get them out of their villages into a Christian Boarding House is the quickest and surest way of abolishing the caste spirit is a conviction with nearly all.

One Missionary writes (Grey) "When they see the evil of it and get converted, caste will be broken. The caste spirit will never disappear from among the families and homes until they see the evil of it and are born of the Spirit of God. In the case of children in our Boarding Schools who go home for vacation the caste spirit is like intermittent fever—they recover in school only to be attacked again when they go to their villages."

Summing up I would say that the caste spirit is going to survive in the case of those who remain in the villages unless they are born from above. Next to conversion education is the chief factor in abolishing it. I am more and more persuaded both from the reading of the answers given and also from my experience that too great stress cannot be placed on Christian education in both the villages and Boarding schools. Conversion plus education alone will solve the caste problem among our Christians.

Question 6th:—*Is it not true that where we have such large numbers receiving baptism each year without requiring them to break caste, that the Mass Movement would cease to move were this condition insisted on.*

Answer :—

Most are agreed that it would and then some add that it would mean less quantity and more quality in our Christians.

Some however are of the opinion that while the Movement would “ move slowly at first it would gain force as time went on.”

A Methodist writes : “ I believe that the Mass Movement would cease for a time, but I also believe that if we are to impress India with the advantage, dignity and purity of Christianity we must not let our present number of baptised heathen increase.” Another writes :—“ The enforcement of this condition will save the Mass Movement, otherwise there will be apostasy on a large scale.” Mr : Law states that “ a voluntary leaving the old brotherhood has increased our work.” His is the only testimony to this effect.

One Missionary and one Indian Padre (both Methodists) say that it would not stop a *real* Mass Movement, but would stop a “naql” one (a fictitious one).

An American Presbyterian writes :—“ Your question answers itself. It is a Mass Movement only when a whole caste or section of a caste comes out by mutual agreement and together. The moment they break up it is no longer a Mass Movement.”

Question 7th :—“ *The Kingdom of God is not eating and drinking* ” (Romans 14 : 17) *is the proof text cited by those who baptise without compelling the breaking of caste ? Do you interpret this as justifying you in baptising Hindu enquirere (including Chamars and Sweepers) without their breaking with the old brotherhood ?*

To quote the rest of the verse, can the Kingdom of God in India be “righteousness and peace and joy in the Holy Spirit,” if our Christians follow the old caste rules in the matter of eating and drinking ?

Have you any other light arising from this verse pro or con to the subject before us ?

Answer :—

Let me quote some of the answers received. An Indian Methodist Padre writes :—“ The Kingdom of God is not eating and drinking’ means that our salvation or getting into the Kingdom is not dependent upon what we eat and drink, but when our eating and drinking are based

upon heathen rites and ceremonies are we not treading on dangerous grounds when we let sleeping dogs lie? No wonder we find idolatry in the Church to-day."

One Missionary (Methodist) calls attention to Acts 15:29 "That ye abstain from things sacrificed to idols, and from blood and from things strangled, and from fornication, from which if ye keep yourselves, it shall be well with you" and adds "I have found it good to keep as close to the Apostles' example as possible."

One Hindustani Padre says that the Lord's Supper is the real test, that even if they will not break their caste before baptism but promise to eat the Lord's Supper, this verse justifies us in baptising the true enquirer. If, however, our Christians eat food offered to idols, then the Kingdom of God in India will never be "righteousness and peace and joy in the Holy Spirit." He fears that we will have a Christian sect within our Christian community who will be a curse instead of a blessing to the Kingdom if we are not stricter about having them break caste before baptism.

Another Missionary writes:—"No never. If the Kingdom of God is not eating and drinking, neither has it room for heathen rites, customs and practices at the time of birth, marriages and death or upon any other occasion."

One sensible answer is this by a Miss Sahiba, "In this matter one should act as directed by their conscience and direct leading from above."

A Methodist Missionary writes:—"I have come to the conclusion that the verse you have quoted is a real guidance to us. The Kingdom of God is not founded on meat and drink as are the castes of the land. We are free and it is good that we do not again get our heads in the yoke that has been the curse of this people for centuries.

"I have found that it is the effort of many to found certain brotherhoods on the meat and drink of the land. It in my mind makes but another caste of us and we have to take our place among the nations of India in one of their old systems. This we refuse to do and ought to continue to do."

One Indian brother among other things has the following to say "the text quoted does not mean that a baptised Christian is free to eat and drink with the members of the old brotherhood. For the convert knows well that the members of the old brotherhood are idol worshippers and that he has been saved and separated. He should once and for all put

off all the 'old man.' This is the chief reason why the higher castes do not come to Christ. They have found out that our new converts and even Christians of some years' standing continue to mix with the old brotherhood. Thus they find no difference between Christians and non-Christians. If our Christians will follow the old rites and rules in the matter of drinking and eating, it will be impossible to evangelise India. The Christian who mixes with the old brotherhood is living a life of pretence and is unworthy of the name he bears."

In conclusion let me say that with only a few exceptions both these questions were emphatically answered in the negative.

Question 8th :—*From your experience and observation do you conclude that those Christians who broke castes before baptism are more pucca than those who did not : (a) in spirituality, (b) in their desire for an education, (c) in adopting Christian customs in the place of heathen ones in their burials etc.*

Answer :—

Several failed to answer ; but of those who did 15 replied with an emphatic "Yes," while only one answered with "No" to all three sub-heads. Three said it made no difference in their desire for an education while one replied, "I do not think it makes much difference. The great thing in making *Christians pucca* is "taḷim," and many revival meetings.

Question 9th :—*Where caste has been broken, have any of the Christians ever lapsed and by the paying of a fine or by other means been received back into caste ?*

Answer :—

All expect two answered in the affirmative, but they stated explicitly that it was true of low castes only. Some added a qualifying phrase like "Sometimes but rarely" ; "Yes, but they are far more likely to stand if they boldly come out and break their caste at the beginning." One Presbyterian believes "they often lapse, about as often as where breaking of caste is not insisted on."

Mr. Allen of the Australian Methodist Mission writes :—"The Mau and Ghazipur Panchayats absolutely refuse after many attempts and much expense to take back Chamars who broke caste on becoming Christians" ; on the other hand one of the most experienced Missionaries in the Methodist Episcopal Mission writes :—"I know that the way is open into caste for those who *did* break at the time of baptism if they are willing

to pay the price. I speak of Chamars. I have seen a great many of them go back. . . . whole villages in some cases." This difference is due to their difference of opinion about the breaking of caste. In the case of the former, the public test was used, while in the latter it was not. Such a difference too in many cases is due to the whim of the Panchayats concerned.

Conclusion :—With such a variance of opinion and practice it is impossible to come to anything like a unanimous conclusion. Each one will have to do what is right in his own eyes.

Personally I conclude that if we are to continue to have a Mass Movement we cannot afford to make the breaking of caste a condition of baptism. As sure as we do, the Movement will no longer move. Since the Mass Movement is a social movement rather than a religious one, we cannot expect too much from the new converts at first. Baptism makes us their *gurus* and this brings them under our influence. It is up to us to give them teaching, of both a secular and a religious nature. In proportion as we do this will they become worthy Christians. Too great emphasis cannot be put upon the establishment of village schools. Not that *per se* they will solve our difficulties but they will act as feeders to the boarding schools. While what one Indian brother wrote namely, "In my humble opinion *all* the progress in India is due to our boarding schools," is hyperbole, we confess that the Boarding School has been our chief agency in making *kuchcha* Christian *pucca*.

After all is it not a question of quality or quantity? Which will you have, for you cannot have both. Insist on caste being broken and most are agreed that you will have a higher grade of Christians, but you will not have a Mass Movement. If in the days of the Christianization of Europe the emphasis had been placed on quality I fear, to say the least, that the advancement of the Kingdom would have been greatly retarded. Without Mass Movement in India when will India be evangelised? Let us get the multitudes into our power and then by constant teaching and education, by the conversion of our preachers and teachers and by means of frequent revival meetings let us make the nominal Christians *pucca*. Get the quantity first and the quality will follow.

It may not be amiss to close with a quotation from Bishop Warne's recent address in Mussoorie.

"Are we going to refuse to baptise caste enquirers until they promise to eat with Sweeper Christians, or are we going to adopt the principles

of Jesus and let men become Christians, and adjust the race prejudices when the converts have developed into a fuller Christian life? Shall we follow our present Mass Movement lines and let Christians bring people of their own caste to Christ, and train them with the hope that later the Gospel leaven will so completely leaven their social ideas as to bring all together into one Christian Church? Much as I regret, and I regret it as much as anybody, I cannot help but believe that, as in the Early Church for a long time they had Gentile Christians and Jewish Christians, so for some time to come in India we will have Chamar Christians and Sweeper Christians and Jat Christians, and should there be a Brahmin Mass Movement, Brahmin Christians; but later, and God hasten the day, I believe the Gospel truth will have so leavened the Christian community that caste will disappear and they will all become one body."

In order that both sides of the question might be brought up for discussion, Rev. A. W. Moore, presented the following paper:—

Christians from the Chamars should not be required to break caste at Baptism.

In this discussion we must constantly keep in mind that we are speaking of Mass Movement work... of the Chamars, not of a Chamar.

Mass Movement work is the taking advantage of a situation afforded by caste. What once appeared to be the greatest obstacle to the progress of Christianity in India is beginning to take on the appearance of the greatest advantage. It is affording the opportunity of yearly turning thousands to Christ in the place of tens. It has revived the hope of an indigenous Christianity. In permitting whole communities to become Christian, it has transformed the vision of an influential Christian community in the midst of Hinduism to the vision of a whole India Christianised. As some one has aptly put it, we are no longer ambitious to save only a few individuals from a wrecked ship, but we are ambitious to save the ship itself and all on board.

On the whole the man who knows how to adapt his methods and ideas to circumstances will be a much more successful worker in the Mass Movement than the rigid idealist. Of course the ideal could never be to foster caste within the Church in any sense. But we have to do not only with ideals, we have also to do with situations. Happy is that one who knows how to adapt both himself and his methods to situations, without at the same time losing sight of his ideal.

The situation here is caste. It presents a tremendous opportunity, but the grasping of this opportunity seemingly demands so much compromising of ideals that Missions have as yet seized it only hesitatingly, and with loose hands, whereas they should have grasped it boldly and with faith.

In the first place we should understand that any reform to be permanent must come in its proper order. It is always disastrous to establish reform out of time, without the proper attendant conditions. Caste is the most firmly rooted thing in India, in a way it *is* India, and perhaps in the natural order it will be the last thing to go rather than the first. There must be much preliminary work, and until that work is accomplished the overthrow of caste is not only impossible, but undesirable because liberty out of order, before its time, decreed from the outside, is a curse and not a blessing. We do not believe in the present Home Rule agitation in India. Why? Because we do not believe in liberty? No, but we say that we do not believe that India is ready for it, for she knows nothing of free institutions. China got liberty before she was ready for it and poor China has had a hard time of it ever since. Russia got liberty from the top down, before she was ready, and even the weakened and thin news that comes through fills us with horror as to the result. All true and lasting reform must come naturally and not unnaturally. It must work itself out from the bottom upwards, and from within the heart outwards, and not vice versa. The Christians of the Chamar caste will only truly break their caste as the law of the love of God and man bears fruit in their hearts. It must be looked for as a result, and the only adequate cause for such a result is the working of the Spirit of God. The brotherhood of man in the one Father always will be the ideal of Christianity. How high an ideal it is can only be judged by the failure of Christian nations,—nations not having the prejudice of caste to fight,—to attain it. We all know intelligent and earnest Indian Christians, who in gaining this ideal have far to go. In the face of such facts how can we then with good conscience demand of an ignorant and prejudiced people in whose hearts the Spirit has not had a full working chance, a Christian grace so difficult of attainment?

We rebel at the social and religious tyranny of caste that says to a man, "If you become a Christian you can have no part with us." Are we to be partners in such an action and say to a man—to masses of men—"to become a Christian you must cut yourself off from your people." To do so would seem to show very little sympathy in this most difficult and delicate matter.

Secondly, when masses turn to Christ, to insist at once upon their breaking of caste completely overshadows the true meaning of becoming a Christian. Caste is such a tremendous thing to the Chamar, and its breaking has for him such terrible consequences, that if he thinks he is committing an act that will cut him off he will have absolutely no place for another thought. It is quite evident therefore that when we insist upon this thought at the time of baptism we are encouraging the thought that becoming a Christian and breaking caste is one and the same thing. Undoubtedly popular Hinduism has formed the conviction that becoming a Christian means the breaking of all bonds, social and religious, that Hinduism holds most dear—for them it has come to mean worldliness and anarchy. Popularly the insistence upon the breaking of caste has covered up the true idea of becoming a bond servant of Christ under a huge pile of dust. Surely it is a great mistake, at the time of baptism or before when it is very important that the candidate gains a clear idea of what it means to become a Christian, to lug in this caste business which destroys all thought. When a child of the Mass Movement takes baptism rather we instruct him—"Now be careful, know yourself as no libertine. Do not horrify your Chamar brothers and sisters by eating with Christians, else they will completely misunderstand the law of Christ, thinking that it merely means eating and drinking with the low. By so doing you may implant in their hearts the hate of Christ rather than the love of Christ. Be careful to love and honour your relatives not less than you did before you became a Christian, but more. If they want to put you out do not allow it. Insist that the act of baptism does not outcaste you as a Chamar, that by so doing you have broken no caste ruling."

Again, let us remind ourselves that we are planning for the Chamars and not a Chamar. The brotherhood ties are the means of turning the mass to Christ rather than the individual only, and it a means that should be used to the fullest extent. Looking at the mass our Lord said that in His kingdom the wheat and the tares should be allowed to grow up together. In describing how His Kingdom was to grow Christ used the illustration of the leaven in the three measures of meal. Without misusing the parable we may take it a point further. The meal of necessity must be placed in some containing vessel. For our purpose let us take the boundaries and limits of the Chamar brotherhood as being the containing vessel of the meal to be leavened. The leaven is placed within the meal by some members of the brotherhood receiving Christ as their Saviour. Then

if we immediately take the leaven out of the vessel where the meal is, how pray is the meal to be leavened ?

We should not therefore encourage Christians from the Chamars to break their caste for the following reasons :—

1. It is getting the cart before the horse. The true and lasting mass breaking of caste is an effort that can result only from the love of God in the heart. It cannot be gained in the beginning by the insistence of an outward authority, and even if it could be so gained being a reform without the proper preparation, it would not be desirable.

2. Such an insistence covers the true meaning of Christianity in a cloud of dust.

3. By so doing we would rob ourselves of the most effective means of spreading the Kingdom of God amongst the masses.

Discussion on the Breaking of Caste.

Mr. Moore ;—My presentation of this subject is according to my theory but not according to my practical experience. We do not fully understand the tyranny of caste. What seems easy to us, is almost impossible to them.

Mr. Baker ;—Breaking caste is an effect, not a cause.

Mr. Ingram ;—It seems that the crux of the whole matter is whether we baptize before conversion, or wait until after conversion.

Mr. Shutz ;—Then you have no *Mass Movement*, for that cannot continue if we make them break caste.

Mr. Grant :—While the theories of the different missions may vary, my observation is that where real *Mass Movement* work is going on, practices are pretty much the same. One is not able to live on ideals. We Europeans have certain traditions behind us, and therefore Indian preachers have different ideas. It would be very helpful if we had an inexpensive book for the Indian workers that would acquaint them with the evils that have arisen in the Church in past centuries due to caste conditions. Few know anything of this history.

Several felt that absolute comity can never be reached due to our different ideas concerning baptism.

Miss Livermore :—Our aim here is not to air our own views, but to get the Spirit's leading. I have been greatly helped by Bishop Warne's

recent articles in the *Indian Witness* on the Making of Peter. When the thousands were converted at Pentacost through his preaching, he was himself not beyond the Jewish viewpoint. Jesus never asked His disciples if they were willing to eat with the Gentiles. He said, "Feed my lamb," not "Eat with my lambs." Let us try to see, not if one Mission or another is right, but what Jesus and His disciples did and taught. Years ago, in a certain village where we made breaking caste a condition of baptism, the Mass Movement was completely stopped and the Christians to-day are not as good nor as progressive as most others.

Mr. Smith :—One of my early experiences in India was in a community of about a thousand. Our plan was to plant schools and educate before disciplining. Marriages went on as before. There is now a fine school of over 300, with a High School of 60. In the course of years, conditions were made more stringent, especially concerning marriage. The result was that in five or six years most were cut off from the connection. There were a few fine examples, but the Mass Movement stopped. The Mass Movement must be looked upon as a thing distinct, with gradations, and we can be too strict. They are not churches of full standing. We should draw lines between churches of converted members. The Chamars in a certain city are not allowed to join the Central Church, as the leaders felt they were inferior. They must have teachers and instruction.

Miss Livermore :—I think that premise is wrong. We cannot say that all are *kachcha*, for many are *pakka* even in Mass Movement areas.

Mr. Ingram :—Where then is the weakness? Are we going too fast?

Mr. Shutz :—If you hold up a Mass Movement, you take away the zeal to win others, and they get cold and indifferent themselves. In Ballia, 99 per cent are illiterate. We must get better workers and more of them, but we expect to get workers right out of the movement.

Mr. Baker :—If we get a whole community into the church, many will be nominal Christians, and some habits will be *kachcha*, but the whole community will be raised. We will do more by lifting them all a little, than by lifting only half of them.

Mr. Shutz :—Sometimes workers are more eager for baptism than for conversion.

Mr. Baker :—We must hold out full membership and all its privileges.

Mr. Moore :—It seems to simmer down to whether we believe in Mass Movements or not. God is in them, and He has started them. If we begin on the individual basis, we are leaving God's plan.

Mr. Ingram :—The cure for breaking caste, then is real conversion.

Mr. Smith :—In Bengal, eating is not considered breaking caste, but marriage is.

Mr. Ingram :—What then is meant by breaking with the *Birádari*?

Mr. Shutz :—The leaving of all heathen customs at the time of marriages, burials, etc,—and the acceptance of the commands of Christ.

Resolution on Breaking Caste.

(Carried, with one dissenting vote, and one not voting).

That whereas we must keep before our Christian workers in the Chamar Mass Movement area the great danger of the perpetuation of the caste spirit in the Church, and that we should steadily teach our Mass Movement Christians that caste is an evil to be ultimately abolished, we nevertheless feel that the breaking of caste should not be made an indispensable condition of baptism.

Rev. A. Grant of Mirzapur, then presented the following paper.

The Social Salvation of Mass Movement Christians.

I think all of us are agreed on two points in connection with our Mass Movement work. One is that Mass Movement communities must maintain an absolute independence of mission help in their social life. No special set of economic conditions can be created for them when they come into the Christian fold. Happily no other course is possible, for the help required would be so great that it would be quite impossible for the missionary societies to supply it. Our growing Mass Movement community has got to take and maintain its place in ordinary economic conditions.

The second point equally important is that our Mass Movement communities must provide at first partially but ultimately completely for their own Christian organisation and teaching. If this principle has not yet been recognised it will soon be placed upon us, for our home boards are finding it increasingly difficult to meet the present demands for preachers and teachers, and on every hand the work is growing and the

demand for workers correspondingly increasing. Although this will leave us with many difficult problems, one feels that it is in the Providence of God that this should be so. A parasitic Christian community and a parasitic Church can never attain unto fulness of life and we do wrong to inaugurate, tolerate or perpetuate such. It is only among the people independent of Mission help in their social and religious life that a truly free and indigenous Church can arise.

Now can these two principles together be applied in our Mass Movement communities?

We find that our people are as a whole miserably poor. They are always living on the poverty line and at some seasons considerably below it. They live a hand to mouth existence and never have anything in hand to meet the ordinary exigencies of life. We know that our people in their pre-Christian days even out of their great poverty, did give something for their religious privileges. As far as I have been able to gather, there was little method in it; it was spontaneous and it was the giving of a few. If it were worked out I do not think it would amount to much per head.

Now their new Christian life is going to cost them something and this cost must be shared by the whole community. They have got to pay for their pastors and teachers. The children must go to school for certainly a few hours daily. But these children by working in the fields contribute something to the family income and their withdrawal for even a portion of the day will directly or indirectly tend to decrease the family income. There is Sunday. Our people have to be taught to do none but necessary work on Sundays. Our work would not have been very satisfactory if our people were not wanting a New Testament or a New Bhajan Book before long and some of them may feel that it would be more consistent with Christian ideal of cleanliness if they possessed a change of clothes. There is no doubt that their new Christian life is going to cost them something and that the cost must be distributed over the whole community and that it will be a regular and permanent charge on them.

Now we know that their present social condition is such that they can bear no extra expense and we also know that we shall be doing a great wrong if we shoulder, these their new burdens, ourselves.

One feels that in Mass Movement work above all other we should take long views and plan accordingly. So often we go blindly on, full of

immediate duties. When we plan, it is for immediate needs. We do not look our problems in the face together and the result is that there is a great diversity of view and practice on fundamental questions among people doing the same type of work.

It is difficult to see how our people are to provide for their own Christian instruction and organisation if they are to remain in their present condition and the point I wish to urge is that it is incumbent on us to show them how to work out their own social salvation.

The vast majority of the people are agriculture labourers with small holdings. In common with those who cultivate small holdings in other countries, credit is needed. Our people borrow to pay their rent and buy their seed. If they are prospering they will borrow to take more land. There is no need for me to give any account of their dealing in this respect. Having little security they have to pay very high interest. Being ignorant they are often cheated and the result is they often become so indebted that they become the virtual slaves of the zamindar or mahajan for the rest of their lives. Our people have not many needs but they do need cheap credit, cheap money. If they are to make any advance, they must learn how to get a larger return for their labour.

I must apologise for again urging that we should get Co-operative Banks started in every one of our Mass Movement areas, but the more I have to do with the organising of those banks, the more I am convinced that in a unique way they can be made to meet the needs of our people. To put the case briefly. The people who have a fair amount of property get money from the local mahajans at 24 per cent. But the majority of our people have so poor security to offer that they sometimes have to pay 48 per cent for their money and they are often cheated into the bargain. A village Co-operative Bank can get a loan sufficient for all the productive purposes of the little community for Rs. 12 per cent, i. e., in some cases half and in many cases a quarter of the existing rates. The scheme is specially adapted to our Mass Movement communities in that it is never to an individual but always to a community that the money is lent, the community becoming responsible for the distribution and collection of the loan among its members.

In every district of the United Provinces all the machinery for the starting of these Co-operative Banks exists. At the headquarters of each district there is a Central Co-operative Bank which finances the little

village banks. And it is within the power of every one of us to organise these banks. There is absolutely no financial responsibility. Time and interest is all that is necessary. Within two years in our district we have got eight banks started and probably we shall get another five or six organised this coming winter. Quite a large proportion of our people are now paying but 12 per cent for their money instead of 48 per cent and I hope that within another two years we shall have a Co-operative Bank in every Chamar village in our District. In all some thousands of rupees have already been borrowed and paid back and reborrowed in our village banks and neither have I personally nor has my Mission paid a penny nor undertaken any financial responsibility. We find that most of our people borrow Rs 30 a year for their productive purposes. In the old days the majority of them would have to pay Rs. 14 interest. They now pay about Rs 4 and the family income is increased to the extent of Rs 10. An increase of Rs 10 in the year makes a very definite rise in the social scale.

Not only these banks provide cheaper money for productive purposes but they also serve to raise the moral tone of the village. Sharáb drinkers are not admitted, at least the village society finds it best to refuse them membership. The drunkard would spend his share of the money advanced to the society on drinks. When the time for repayment came round the rest of the members would have to pay his share. The same is the case with lazy men. A man known to be lazy might also be refused membership. The whole organisation of the village society is in the hands of the villagers themselves and this fact gives them a sense of responsibility and dignity too seldom found among our low caste people.

Another way in which we can help our people to work out their own social salvation is by introducing specially tested and approved Government seed to them. Most of you are aware that for a long time Government has been experimenting with different seeds and has now evolved certain types which are a great improvement on the ordinary local seed. Government is most anxious to popularize these seeds and if one can win the confidence of the people to try these specially good types, Government will arrange to send a man down to distribute them and later to collect the payment of the same. We are hoping to get our Co-operative Societies to take a loan for the purchase of these special seeds. The seeds yield a far larger return than ordinary local seed and there is every hope that ere long our people will have the best crops in the district. Here

again, no outlay of Missionary money is necessary. There is no financial responsibility. It is simply a matter of time and labour.

There are improved methods for the treatment of hides and skins in which Chamars so largely deal. A missionary with a number of leather workers in his Christian community could find out all that is to be known about these methods. Mr. Gillam of the American Presbyterian Mission Cawnpore is collecting information on this matter and is willing to let any one know the result of his investigation.

The vast majority of our Mass Movement Christians work small holdings as yearly tenants. They have no security of tenure. If they work their land well and get good crops the landlord at once raises the rent. If they remonstrate they are turned off the land. As things are there is no incentive to the poor cultivator to work his land well. There are very few laws to safeguard the interests of the yearly tenant and the laws that exist are admittedly inoperative. How can a poor Chamar proceed against his landlord? The Government are at present considering the amendment of the Tenancy Laws. One of our duties is to help to create a public conscience on this matter and to join with those who are working for this end.

I should like to emphasize one point. This matter of working for the social uplift of our people must become the business of the Missionary himself. It is one of the few duties that cannot be devolved on others. The organising of Co-operative Banks is responsible work and the confidence of the Collector and the Government Co-operative Department in the person doing the organising work is absolutely necessary. The same applies to the distribution of tested seed. It takes time and labour but I am sure it pays. It is not possible for men who have immense districts to superintend, although such men might take one part of their district and work it in this intensive way.

Once again, we have got to take long views in our Mass Movement works. We all have the ideal of a Mass Movement Christian community and a Mass Movement Church wholly independent of foreign financial support. It will remain but an ideal for many a long day unless we take steps to make it practicable.

If we wish for the stability our Mass Movement community, if we wish that during the long years in which their new Christian character is in the making they should be able to withstand all the temptations to

revert to the old order, we must bring to bear on them the whole impact of Christian life and Christian ideals in all their many-sidedness. We have got to get deep down into the roots of the community's life. We have got to get them safely tethered to the moorings from which there is no breaking away. And I believe that some of the methods I have suggested will contribute to this end.

Discussion on Co-operative Banks.

Mr. Shutz :—Have there ever been any cases of anyone definitely turned out of these organization ?

Several cases were cited, showing that it was not only threatened, but often carried out.

Mr. Grant :—Government is very keen on getting these banks started, but a missionary must be in charge. Opening these banks has in many cases been an opening wedge for religious work. There are some distinct advantages in a Central Christian Co operative Bank.

(Any one wishing to know more about these banks, may consult *Mr. Grant*, Kachwa, Mirzapur Dist.)

Mr. Shutz :—What is the success of *Mr. Slater's* experience ?

Mr. McGaw :—*Mr. Slater's* poultry business is growing, but so far has been conducted largely in the Central Station. There are many villages where they have full or cross-breed eggs. There is an unlimited market for them, if they are guaranteed to be good. The income for one year was Rs. 3000 for fowls and eggs. It is a very promising phase of work.

Recommendations.

1. We feel that a much larger emphasis should be placed on the social salvation of the Mass Movement Christians, and to this end we suggest that wherever possible, missionaries in these areas should organize Co-operative Banks, introduce Government seeds among the agricultural communities, suggest improved methods of farming and also of the curing of skins, and in every possible way seek to raise their economic status.

2. We ask that *Mr. Grant* prepare a pamphlet explaining just how these banks may be established, with simple rules governing the same. (This tract will soon be issued by the N. I. C. T. and B. Society).

3. We earnestly request the L. M. S. to grant permission for *Rev. J. Grant* to give about six weeks, at a time suitable to himself, to visit

the various fields, assisting missionaries in the organization of these banks and suggesting other means for the social salvation of our Mass Movement Christians

4. That the Mass Movement Committee of the Representative Council of Missions of the United Provinces, recommends to the Provincial Council, that the Sub-Committee on Co-operative Banks, be made a Committee of the Representative Council.

Text Books for Village Schools

was presented by Mrs. Briggs of Allahabad, not as a paper, but as a careful explanation of the text books and accompanying charts upon which she is now working. They cover "The Beacon Method of Teaching Reading", published by Ginn and Co., and have been thoroughly adapted to India, by Mrs. Briggs, with the permission of the publishers. The material includes Phonetic Chart, Phonogram Cards, Reading Chart, Word Charts, and Folk Tale Primer. These books will soon be ready for the press. The Committee expressed their entire approval of the work done by Mrs. Briggs in the following

Recommendation.

The Committee approved the Charts and Primer for the Beacon Method of Teaching Reading (adapted to India) as presented by Mrs. G. W. Briggs, and recommended the same to the North India Christian Tract and Book Society for publication.

The Committee also expressed the hope that Mrs. Briggs might visit Teacher's Conferences and District Conferences as far as possible, introducing and explaining the method to Teachers, thus making possible the more rational and rapid teaching of reading.

Proposed Commission from the Continuation Committee of World Missionary Conference, Edinburgh, 1910, to inquire into Primary Education in the Mass Movement Work.

Mr. Ingram read a personal letter from Mr. J. H. Oldham, the Secretary of the Continuation Committee of the World Missionary Conference of Edinburgh, 1910, in which Mr. Oldham set forth the *personel* of the Commission which is D. V. to visit India with the object of forwarding Primary Education in the Mass Movements.

After discussion, the following resolutions were passed.—

1. While we welcome the Commission that the Continuation Committee of the World Missionary Conference, Edinburgh, 1910, is sending to India to inquire into the problem of Primary Education in Mass Movement work, we would reiterate our request, that during their entire tour in India, two Mass Movement Missionaries should be made members of the Commission, and would suggest the Rev G. Hibbert-Ware to represent North India, because we feel the absolute necessity of there being those in the Commission who have actually done Mass Movement work.

2. Further, we would recommend, that when the Commission visits the United Provinces, a special meeting of this Committee be convened and that the Commission be invited to meet and confer with us.

Rev. Benson Baker presented the subject;—

How to Educate Mass Movement Christians for Living in Villages.

The tendency has been all along for the Christian community to draw off from the life of India. They assume Western dress and names and customs, and in every way alienate themselves from the people of India. Our Indian Christians themselves are beginning to see this. It is very unfortunate. The Indian Christian ought to be, and is bound to be a great force in India.

There is great danger of Christians forming a separate caste in India, and surely that would be bad. Some urge that when people receive baptism, they should break caste, thus forming a new caste of their own.

Should we not in our village work try to leave the people in their old environment as much as possible, going on with their old occupations, keeping their relationships with the zamindar, and in every way retaining their part in the village life?

This is not as easy as it seems. They have been depressed for so many centuries, and are so eager to get out from under the hand of the oppressor. Surely we cannot blame them. It is ours to help them as far as possible to change their position from that of slaves to freemen. And yet it seems to me that we should not tear up the whole fabric of Indian social life.

Give the boy a bit of education, let him get a glimpse out into the great world beyond, and soon he has longings to get out and see behind the curtain. But we must accept the fact that India is a land of villages. We must do what we can to prevent the tide of men flowing into the

great cities. The villages need the Christians, and the Christian in the end will be better off in the villages.

It would be an awful calamity to allow the Indian Church to grow up an ignorant Church. Surely, the great task that faces us today, is the question of how we are to educate our village people. But should we not be careful not to educate them too far? They should have enough education to read the Bible, read a contract, to figure enough to keep them out of the hands of the Baniya. But you educate them too far, and they at once think that they are too high up to toil with their hands. If India needs one thing more than another, it is that her educated men should learn to work with their hands.

We would suggest that the boy (and girl) be educated up to the second book in the vernacular, with arithmetic and writing, all every simple. If there seems to be some boy or girl that is exceptionally bright, and for whom there seem to be hopes of his becoming a worker, he might be sent to a boarding school, and there receive more education.

Now along with this common education, if we can get some sort of practical education in farming, or whatever his trade may be, that would be very helpful. It is up to us all to do something to help our people to rise out of their present place. That is, let us try to so educate our people that they will become an asset to the village, and so that they will have a real chance in life. But with it all, let us try to keep it all so simple that they will remain a part of the village life.

Discussion on Education of Mass Movement Christians.

Mr. McGaw :—We all accept these theories, but we are not living up to them. Our village boys are getting the same education as those of preachers' sons. They may become poorer, rather than richer unless we give them an education with a practical turn.

Mr. Baker :—Experience in many places shows that unless the education gives a decided money value, they will not come to the schools. It is more difficult now to get students, for their education has had no market value.

Mr. McGaw :—The principle that education be of money value is carried out at Hampton and is having widespread effect on the Negro community all about by means of "Extension" methods i. e., the teachers go about giving lectures and advice to ex-pupils and others.

Mr. Baker :—By experiments reported by the National Committee, it was shown that some go back into illiteracy even after learning to read. There is a danger of their relapse, unless there is some monetary value in what they learn, or else they go out and seek work for themselves and are lost to the work.

Mr. McGaw :—There will be a coming demand for all kinds of labor, and they ought to have some technical education. They will do all kinds of work better, and create better conditions.

Mr. Ingram :—What can we do to forward it? Two things,—agitate and introduce plans. The old idea of Industrial Training is to take them out of their own level. We need rather Vocational Training.

Mr. McGaw :—Mr. Lawrence has been sent home to take normal training to give a practical turn to mission training.

Recommendation.

That whereas we feel the ineffectiveness of our present educational work in the villages, we should seek to make it more practical, and to relate our educational method more directly to village life and conditions.

The subject,

What facts about our people are necessary to know in order to plan wisely for their uplift, was introduced orally by Mr. McGaw.

He said that these problems we have been discussing, we must solve, but the trouble is, we have not the *facts* before us. Where are the boys going? What are the real conditions of village life? What has the Christian community done in these years? We missionaries must solve these problems.

Mr. Baker :—More missionaries to help out in the social and economic salvation of India are absolutely needed. I feel sure that our people are not as poor as we sometimes think they are. Just the other day, in a certain village, when the War Loan was presented, they got together a purse of Rs. 30 at once. Many families have hogs and oxen valued at Rs. 50.

Recommendation.

We recommend that Messrs. Grant and Briggs prepare an economic survey in a given area, with a view to giving us a clearer understanding of the economic problem of our Mass Movement communities and their problems.

Miss W. H. Gabrielson presented the subject :—

How get more and better educated women into the work.

The question before us touches a problem which I believe we all recognize as second to none in importance, and yet, because of reasons peculiar to India, the most difficult of solution. These difficulties are all so well known, that it is needless to enumerate them ; likewise the tremendous need.

Who of us that have heard, not alone from the educated and high castes but as well from the down-trodden classes, when voicing their aspirations and longings, that hopelessness in voice and word, which vents itself in the expression, "But what about our women ?" Nothing has stirred me more deeply as I have realized the depth of hopelessness and helplessness involved in that little question. Realizing their inability to rise with this millstone about their necks, they are appealing to us. It is "up to us" to get some light on the question, and having caught even a gleam, to follow on to full light. May God's Spirit guide and enlighten us !

There are two factors,—and only two, that *eventually* will bring about a changed condition among the women of India and these are Christianity and education. But how to bring these to the masses, that is the problem. And just now, the question before us is especially limited to the women in the Mass Movement areas, how to reach them at all ; how to instill some higher aspirations that will make them hunger for something better ; and also how to show them that the realization of that longing is within their reach.

We must all acknowledge the limitations and inadequacy of our present system of employing married women as Bible Readers, for at the very best, they are only touching the outer fringe of the problem. If we turn to the Lady Missionary Evangelists, there too we feel discouragingly inadequate, partly because of the small numbers who are free for evangelism, and partly because of limitations in getting near enough to the village women to really influence and elevate them. Added to this the difficulties of climate and season. Our work at best must therefore be more of a supervisional and inspirational character to the workers within our respective territories, than that of direct teaching or evangelistic effort for the masses of Indian women.

What then, is left us ? Where shall we turn ? If we were in our home countries, what would we do ? In fact what are we doing there ? We are visiting the schools and colleges of our land, presenting the needs

that lie upon our hearts, and praying God to instill in some hearts at least a response that will so grip their life and soul, that they will respond to it, dedicating their trained powers to the good of humanity as God directs them. And there is no call so strong as that of sacrifice for a good and noble cause. And human nature, touched by God's Spirit, is the same the world over.

This then, leads me to say, that the first place we must look for more and better trained women for the work is in our girls' schools, especially those of Middle grade and above. But that, you say, is nothing new. True, we must attack it in a new way, or perhaps rather in a more determined way. Those who are in charge of girls' schools are usually over burdened with the round of school duties, and it is unreasonable to expect that they will be able to do more than they have done in the past. Their object, aside from the purely scholastic, is to train and develop Christian character. But their opportunities for inculcating evangelism are necessarily limited. Upon whom then, must this devolve, unless upon those in evangelistic work? This need not be limited to the women, for in all our schools of higher grade, the men have equal privilege with the women to address them, and bring the need before them, in a very clear and positive way.

Some experiences in the Meerut district, during two successive evangelistic campaigns, are very vivid in my mind. We arranged for small groups of volunteers from the girls' school to accompany us into the not too distant villages. In one sense, my itinerating was circumscribed in freedom and extent, but I clearly saw two distinct advantages. One was the effect in the villages when they saw these clean educated girls who could read, sing, and testify, and withal in such a modest way, that even India's idea of purdah was not outraged. They could hardly believe that these were Indian girls, and several times mothers asked in an aside, "Could our girls ever become like that?"

But the other was to me the greater result. Night after night the girls would come back to camp with shining faces and say, "Oh, Miss Sahiba, we like this kind of work. Won't you keep us in it?" From that time, whenever I have met certain girls who were helping in the villages, they ask me, "When are you going to arrange for us to continue in that work?" They needed the personal touch,—the spark. Allowed that this can only be done to a very limited extent during their school days, at least a spark may be kindled that will grow. These are their

impressionable years, and there is a possibility involved that I fear we have not yet fully realized. Let us allow that we might be somewhat hindered in freedom of work, but if we can in any measure help to kindle the fires of evangelism in a number of India's educated daughters, have we wasted time?

But suppose this inspiration to help their own sisters does develop, then what? How can we utilize them? Must we, as in the past, depend entirely on the vague hope that these girls will marry workers? And if so, then of course only men of good education will be considered, and they usually become Masters or high-grade Preachers, and seldom if ever touch village life, except indirectly. Then we have created a feeling or longing which can never be realized, and is therefore worse than wasted.

Is it impossible to conceive that in India, as in America, England and even in the Philippines, there will be found consecrated young women who can in some way be utilized as we have not yet given them the opportunity, or rather, where social conditions have seemed to make it impossible? As I write these lines, I have in mind at least a half dozen Indian young women, who, I believe, would eagerly respond to the call to serve God,—unmarried. To make proper provision for their protection would necessitate a change in the present working plans and equipment of the lady evangelists, but having acknowledged our failures to meet the need of this great movement, shall we not honestly search for something better?

It would not do to take untried young women into such work, nor yet those of tender years. There would be some failures and disappointments, but have there not also been among the married women? These young women need not take vows, so that if at any time they wished to marry or leave the work they might be free to do so but, a very strict standard of conduct must be enforced. Any suspicion of unfitting conduct on their part must be understood to lead to dismissal. Two and two might go together, with some older woman as chaperone for the day, but all under missionary supervision. The evangelist's home would be truly the evangelistic centre, but during touring seasons, the centre might be changed from the permanent home to circuit centres, giving a week or more to each, and spending a day or two in each village. There are difficulties to be faced in such an arrangement, with conveyance and housing, but I believe they could be surmounted. If there were e. g. six young women, or three groups, working out from one centre daily for a week or 10 days surely some permanent impression would be

left and more actual house-visitation could be done, giving these girls the opportunity of gathering the women in small groups. In large crowds or in public meetings, such as are usually held when the missionary comes around, very little actual teaching can be given, and only vague impressions are left as a result.

Then too, we would be really training workers, multiplying ourselves in them, giving them the benefit of our advice and protection, and at the same time providing some real instruction for the village women, which of course would be followed up by the Munshi and Bible Reader.

If attempted, should these young women be designated as an Order or Sisterhood? - I hardly know. We would probably be forced to adopt some name for them, possibly Deaconesses. Their salary could be put on a par with School teachers of like qualifications, so as to put no financial premium on one above the other. None but those whose character through their school years has been entirely satisfactory could be accepted, and preference might be given those who have had teaching experience. But each case would have to be dealt with on its own merits. In order to maintain a high standard, much should be made of God's leading in their life. Is it not time that we begin to seek for higher motives than "Mission ki Naukarī"? My whole soul rebels at the expression and all it stands for, cheapening religious service into the secular sphere.

Should any attempt be made at the plan here suggested, I think it would be a mistake at this time to herald it far and wide, or start with full-formed plans. There are too many difficulties that could not be foreseen, and would have to be solved from experience. Laws and restrictions could be as needed. But could not some humble beginnings unostentatiously be made and we listen very intently for God's direction in this matter? If it is of God, it will succeed and grow. If not, it is doomed to failure, and the less said about it, the better.

The Discussion

brought out the fact that this is one of the biggest unsolved problems. Several instances were cited where unmarried young women have served most acceptably as voluntary workers. The various difficulties were recognised but most seemed to favour the experiment advocated in the paper.

Recommendation.

While recognising the grave difficulties connected with the employment of unmarried educated Indian women in Mass Movement village

work, we, however, in the light of our urgent need recommend that wherever possible lady missionaries be encouraged to try the experiment.

How to develop character in Boarding Schools

was introduced orally by Revd. A. Crosthwaite. He emphasized two essential things:—(1) To inspire the feeling that students are trusted, making as few rules as possible, but they should be broad in character, omitting details. Make enforcement of rules a matter of honour. To be constantly watched does not develop character. Locking doors at night does not hinder a boy from getting out who is determined to do so. Should rules be broken, then severe punishment should follow; they should not be spied on every moment. As they show themselves worthy more and more trust can be shown them. Place them under the rule of principles, rather than restriction. (2) That discipline should be administered through the students themselves, by a system of prefects and officers of different kinds.

Discussion.

Mr. McGaw advocated having the boys do some work in order to develop the willingness to do, and the spirit of self-help.

Mr. Shutz. Our boys are taught to do everything.

Mr. McGaw. The question with me is whether we are developing the feeling that the Mission owes them a good living or that they owe the Mission anything.

Mr. Clemes:—It seems to me that the play element is not developed. Play is a safety valve for physical energy. It is unnatural for a boy of eight to twelve to get out and dig. Directed play and close contact with the boys will develop character. Then, group prayer meetings under the Missionary's supervision will give the positive character to the training.

Miss Livermore:—We are looking for a quality of thankfulness in boys and girls that is unnatural. That trait develops later, and we must not be disappointed if we do not see it very early. May not come until late in life.

Mr. Smith:—After a period of several years, they will remember, possibly after having run away with ingratitude. But even then they do add something to the stock of Christianity.

Mr. McGaw:—The cases of school boys in America and here are not parallel. Conditions differ so widely. The boys out here need some work.

Mr. Baker :—Mr. Anderson in the Punjab has the plan that if the father pays full fees, the boys are excused, but others must work. Several felt that that puts a premium on the feeling which is already too strong in India,—that the wealthy and favoured shall not work. A number of those present took part in a discussion of the subject

What should Mass Movement Missionaries do or not do at Christmas time, for the Christians.

Mr. Ingram :—We face the great difficulty of pauperizing the people by great gifts at Christmas time.

Mr. Grant :—I am really ashamed of the large gifts used in our Christmas services.

Mr. Smith :—We have sometimes given from the central fund for a big KHANA a sum equal to what they themselves have raised.

Mr. Moore :—We had a mela for two days, with great “raunaq”. Then there were tableaux of Bible stories. But the people provided their own food.

Mrs. McGaw :—I think we should make much of Easter and Christmas but let them form their own plans, Khana, Tamasha etc.,

Mr. Baker :—We are giving nothing as gifts but we urge the Munshies to make fitting arrangements for celebration.

Mr. McGaw :—Last year we urged the giving for the Belgian children.

Recommendation.

We urge that the chief festivals of the Christian year should be celebrated and we further suggest that at Christmas time the principle of giving rather than receiving should be emphasized among the Mass Movement Christians.

Rev. J. T. Robertson could not be present but sent in his paper on :—

The Mangni and the Gauna.

In all our efforts for the advancement of the Church in India we should ever keep our aim clearly in view on the one hand; and on the other seek to avoid imposing on her “Burdens grievous to be borne” by departing from the simple but clear-cut rules given to the infant Church of the Apostolic age as recorded in Acts 15 : 28-29, or by confounding Western ideals with Christian principles. Some one has truly said, “All things Eastern are not Heathen, nor are all things Western Christian.”

Our aim, I take it, is to save the infant Church from the twin evils of child-marriage and weddings by non-Christian rites that are not marriages (legally). Our danger in connection with this is a natural tendency to impose our (Western) ideals upon the Church, even down to the details of the ceremony and the hour of its performance. In the back of the head of the most of us there is a residue of the Roman Catholic doctrine that marriage is a sacrament and so we want to make it an ecclesiastical function, whereas in reality it is a civil affair. It is this, the civil aspect of the question that concerns or should concern us.

The Mangni.

With the saving of the Church from child-marriage personally I would be inclined as a Westerner to leave the Mangni severely alone; but after several conversations with workers from the Mazhabi Sikh clan, I saw dimly their view-point, and better how it works. As most of us know the Mazhabi Sikhs of the, Bijnour and Moradabad Zillas was the first clan to move *en masse* Christward, and today they more nearly realise a Christian condition in their village communities than do the Christians from either the Bhangi or Chamar clans. They have the Mangni with the simplest ceremony possible, this satisfies the parents who wait until the time when the Gauna would naturally take place, and then have a Christian Marriage ceremony. (I should like to hear from the missionaries who have these people *en masse* as Christians as to how it works in practical experience.) If it works satisfactorily and is saving the Church from child-marriage and weddings that are not legal marriages, we might do far worse than try to get the Church coming out of the Bhangi and Chamar clans to adopt the Mangni.

The Gauna.

The second part of the question assigned me is the Gauna. I take it the underlying thought connects the Gauna with the time of the performance of the Christian Marriage ceremony. Apart from this I fail to see any practical interest in the question.

For the past five years I have been urging my Indian brethren to have a Christian Marriage ceremony at the time of the Gauna, whether marriage was a legal one contracted in childhood before baptism, or an illegal one contracted after baptism by non-Christian rites, but my success has been varying—according as the Indian Padris had this phase of work on their hearts or not. It seems to me that since the Gauna invariably is

placed after puberty, after the legal age is attained, it is marked out thereby as the practical time, I do not say ideal for the Christian Marriage Ceremony. Our main aim must ever be what is practical rather than what is ideal, and in this case what the demands of the Civil law are, which as a rule are in accord with the general ecclesiastical law, rather than the dictates of Western ideals. A Christian Marriage Ceremony performed at the time of the Gauna does this.

The great danger to the Church today is a second generation of Christians that is illegitimate, and who as such can be ousted from their ancestral rights, "maurús" or other, by antagonistic zamindars led by equally antagonistic lawyers.

Were the Christian Marriage Ceremony persistently pushed at the time of the Gauna our people would soon acquiesce, and the next generation will embrace it. But we (Westerners) cannot accomplish it. *It will be only when our Indian brethren get it on their hearts as a body.* What gets there thus goes. May God Himself put it there!

Rev. A. Crosthwaite had prepared a very interesting paper explaining the details of the

Chamar Customs at the time of the Marriages

in an attempt to discover how far these were connected with idolatry, but he felt that the subject was so much larger than he had anticipated, that he had not had time to prepare it in a manner satisfactory to himself. He therefore asked that he be allowed to continue the study and present it at the next meeting.

Rev. A. G. McGaw also asked the same privilege with his subject—

An adapted form for the celebration of marriage in Mass Movement Work.

He said in part :—

There seems little hope of winning *illiterate* masses over to an appreciation of any of our western forms of wedding ceremony. They are considered by us "beautiful" and dignified and highly appropriate, and at least some of our Indian brethren regard them as divinely inspired.

But for the masses they are *dry* and uninteresting. I am reminded of a term used in my country in regard to those sections which have with rigour voted out the saloon, they are henceforth "bone-dry." So I think our marriage ceremonies are bone-dry in the eyes of village Christian.

Unless we adapt them to actual conditions, we shall be guilty ourselves, of leaving a stumbling block in the way of progress.

Why should we not adopt and adapt their own ceremony ?

Some of us have in a small way tried to do this.

He then told of a form he had often used which retains the essentials of our ceremony but also introduces some of the ideas prevalent in their ceremony ; e. g., using a small wooden cross instead of the bamboo for the bride and groom to march around seven times, and using Scripture texts between each time they march around it.

Discussion on marriage question.

Mr. Smith :—all the points mentioned in Mr. Mr. Crosthwaite's paper are not used by most of the Chamars. But among the ceremonies usually observed there are mainly four objectionable features :—

- (1) The use of the bamboo represents Shiv worship (phallic).
- (2) The throwing of the Ghi on the fire is highly idolatrous.
- (3) The "Sitnian" or suggestive songs sung by the women.
- (4) The expenditure, even though spread over years by means of the "neota" is often very great.

Mr. Moore :—Among the Chuhras, there are even more ceremonies than those mentioned in the paper. Puja, however, is a matter of the spirit. We can trace down these customs, but most people do not know their spiritual significance, and therefore, for them, it is not idolatry.

Mr. Smith :—Suppose the young people do not know; but the older ones do and therefore it is idolatrous.

Mr. Moore :—Concerning the marriage ceremony, I have gone even further than Mr. McGaw. A man said to me that he would never allow a girl to leave his home without the "panw puja". I have retained this form with the meaning of an honorable farewell to the bride, and the doing obeisance to her virginity, putting special significance upon that fact.

(Mr. Moore told, by request, of a very serious case that is now in the Courts. All felt the wide significance of the case involved and special prayer was made for it.)

My experience leads me to feel that marriage is the biggest thing in the life and thought of these people. As long as they honour their greatest ceremony with idolatrous practices we have not really won them, nor will we be established as their "gurus."

Mr. Baker :—In our Church there is a ceremony in the making, which has just been presented, having been largely framed by Indian preachers, but it is Western in plan, and unsatisfactory.

Mr. Moore :—Even if we are able to get them to observe our form, they will have their own besides.

Mr. Baker :—The great trouble is, that, the girls are not of age and they will not wait.

A Sub-Committee was appointed to make a careful study and survey of the marriage customs of both the Chamars and sweepers, and to report at the next meeting of the Provincial Council. The Committee was composed of Messrs. Crosthwaite, Smith, McGaw, Robertson and Bannerji.

Recommendation.

It was recommended that next year the Committee invite as visitors, others who are especially interested in Mass Movement work, equal in number to the members of the Committee, and they be apportioned among the various Missions in the same ratio as allowed in the meetings of the Provincial Council, the total number of members and visitors not to exceed thirty. Several places were suggested, but it was left to the Convener to decide.

Resolution.

Resolved, that the Mass Movement Committee ask the Provincial Council to issue a special Mass Movement Bulletin containing the report of this meeting.

Christian Literature Committee of the United Provinces Representative Council of Missions

Minutes of the Meeting held at the Tract and Book Depot, Allahabad on
Thursday, *October the 4th*, 1917.

Present. The Rev. Dr. Lucas, The Rev. Dr. Core, The Rev. O. J. Grainger,
Deaconess Goreh, Miss E. M. Bertsch, The Rev. E. Greaves, and
Mr. N. K. Mukerji, (Convener.)

1. The Rev. Dr. Lucas was elected Chairman.
2. The Rev. E. Greaves was appointed Recording Secretary of the meeting.
3. The meeting was opened by prayer.
4. Letters from the Rev. A. Crosthwaite, Mr. T. D. Sully and Miss Waller were brought before the meeting expressing their regret at not being able to be present.
5. Letters concerning questions before the Committee were read from the Rev. F. H. Russell, The Rev. J. I. Hasler, Miss Bertsch, and the Rev. R. C. Smith.
6. The Rev. O. J. Grainger, who attended as representing the Christian Literature Committee of the Mid-India Representative Council of Missions, made a statement with reference to Co-operation on the part of the two Committees.
7. Letters from the convener of the Christian Literature Committee of the National Council of Missions were placed before the meeting.
8. The revised edition of the catalogue of Hindi Christian Literature recently published was approved and the thanks of the meeting given to the Rev. E. Greaves, and Mr. N. K. Mukerji for their work on it.
9. It was resolved to ask the Literature Committee of the National Council for a grant of Rs. 325 towards the cost of the Survey of of Hindi Christian Literature.
10. Resolved that as the Literature Committees of the United Provinces and the Mid-India Councils, and the North India Christian Tract and Book Society are the most representative bodies concerned

in the preparation, publication and dissemination of Hindi Christian Literature in the area in which Hindi is mostly used the endeavour should be maintained to foster in every way the close association and co-operation of these bodies.

11. A Programme of the Hindi Christian books to be prepared and published during the next 5 years was considered and approved and the order of urgency decided (See Note 1).
12. Resolved that the United Provinces, and the Mid-India Councils be asked to forward this programme of work, to be undertaken during the next 5 years, to the National Council. It should be pointed out that all these books are urgently needed and the Provincial Literature Committees pledge themselves to endeavour to carry out the programme if funds can be secured. Some of the books are already being prepared.
13. That the National Council be urged to try and secure the sum of Rs. 25,000 (Rs. 5000 to be paid annually for 5 years) to aid in the publication of the books contained in the programme.
14. That the National Council be asked to try and secure a further annual grant of Rs. 1,200 to help in the printing of handbills for free distribution.
15. The question of the need of Roman Urdu Christian Literature was considered.

It was resolved that as books printed in Roman Urdu meet the needs of the great majority of Christians in the United Provinces, the attempt be made to carry out a programme of preparation and publication in Roman-Urdu similar to that put forward for Hindi.

16. The Programme of Roman-Urdu Literature contained in Note 2 was approved.
17. Resolved that the National Council be asked to secure the sum of Rs. 20,000 (Rs. 4,000 to be paid annually for five years) for the carrying out of this programme.
19. Resolution 6 of the last Annual Meeting of the United Provinces Council (April 19, 1917—see page 4 of the Report) was considered and discussed.

It was felt that as the North India Christian Tract & Book Society is the only interdenominational publishing society in the area and as it has, in accordance with the recommendations of the

United Provinces and the Mid-India Councils been reconstituted so as to secure representation by the various Missionary Societies on its Committee, the United Provinces and the Mid-India Councils should recognise this Society as their publisher for all books for the publication of which funds are secured through the National Council. It should be stated in this connection that in addition to the N. I. T. S. there is a Branch of the Christian Literature Society in Allahabad, but in-as-much as the N. I. T. S. does all the work of that branch, for which it receives a monthly payment and the two Committees so arrange all matters of publication so that there is no overlapping, the two Societies may for practical purposes be regarded as one.

20. Resolved that the Secretaries of the Christian Literature Committees of the United Provinces and the Mid-India Councils be asked to submit their five years programme of Hindi and Roman Urdu Literature to the North India Christian Tract & Book Society, and to ask if it be prepared to accept these programmes and to carry them out as far as funds become available.

Note 1.

Programme of Hindi Christian Literature to be prepared and published during the next five years.

First year.

	Cost. Rs.	No. of pages.
1 Hand-book and Commentary on II Corinthians (Dr. Lucas)	476	200
2 Handbook on Ephesians, Colossians and Philemon (Rev. E. Greaves)	374	140
3 The Person and Divinity of our Lord (Rev. E. Whitley)	255	80
4 Sketch of Christian Missions from the 16th Century (Rev. R. T. Howard)	432	180
5 The Arya Samaj, History and General Position. A book for Christian Preachers	274	100

	Cost.	No. of
	Rs.	pages.
6 Devotional Book (something in the line of "The Manhood of the Master" or "The Meaning of Prayer" by H. E. Fosdick) ..	220	75
7 Biography	375	150
8-10 Stories (2 General and 1 for Children) ..	649	250
	649	250
	274	100
<i>Second Year.</i>		
1 Hand-Book of Old Testament (Genesis to Solomon)	375	150
2 do The book of Psalms (Rev. E. Greaves)	375	150
3 do and Short Commentary on I and II Thessalonians (Dr. Lucas)	255	80
4 Commentary on "St. Luke" (Rev. G. J. Dann)	476	200
5 A Book on Preaching (for bazar, village, and ordinary work)	255	80
6 General Church History	750	300
7 Arya Samaj—The Christian answer to their difficulties	274	100
8 Devotional Book	220	75
9 Biography	375	150
10 Story (for women)	476	200
<i>Third Year.</i>		
1 Hand-Book of Old Testament (Kings of Judah and Israel)	375	150
2 A General Handbook of the Epistles ..	375	150
3 Handbook and Short Commentary on I. II. and III John	274	100
4 Dictionary of the Bible (Dr. Brown) ..	1,970	800
5 Evidences of Christianity. A Modern Book. Stress on Moral Arguments, written in chap- ters that might be published separately, for non-Christians specially.	274	100
6 Devotional Book	220	75
7 Biography	375	150
8-10 Story Books (1 General, 1 for women, and 1 Children)	649	250
	476	200
	274	100

Cost. No. of
Rs. pages.

Fourth Year.

1	Hand-Book of Old Testament (The Captivity to the Birth of Christ)	.. ..	375	150
2	Hand-Book and Short Commentary on I and II Peter, and James.	.. ..	331	120
3	Index of Bible according to subjects	.. ..	476	200
4	Devotional Book	.. ..	220	75
5	Domestic Economy (Mrs. Hensley)	.. ..	274	100
6 & 7	2 Biographies	.. ..	750	300
8 & 10	3 Story books (1 General, 1 for women, and 1 for Children)	.. ..	} 649 476 274	250
				200
				100

Fifth Year.

1	Devotional Book	.. ..	220	75
2	Book on Social Service (on the lines of a book written by the Rev. D. J. Fleming)	.. ..	274	100
3-5	3 Biographies	.. ..	1,125	450
6-10	5 Story books (1 General, 2 for women, 2 for Children)	.. ..	} 649 1,024 476	250
				400
				200
11	A book on Christian Ethics (practical) including such subjects as Sunday trading, travelling &c.	.. ..	274	100
			<hr/>	<hr/>
			20,938	8,150
	Payment to authors and translators	.. ..	4,062	
			<hr/>	<hr/>
			Rs. 25,000	

Note II. Programme of *Roman-Urdu*. Christian Literature to be prepared and published during the next five years. (For details about books compare the Hindi Programme, Note I).

First Year.

1	Hand-Book and Commentary on II Corinthians (Dr. Lucas)	.. ..	460	160
2	do do Ephesians, Colossians, and Philemon	.. ..	320	100

			Cost. Rs.	No of pages.
3	Sketch of Christian Missions	..	372	120
4	Arya Samaj (For Preachers)	..	257	70
5	Devotional Book	..	192	50
6	Biography	..	320	100
7	Story book—General	..	460	160
8	For women	..	390	125
9	For Children	..	257	70

Second Year.

1	Hand Book of Old Test. (Genesis to Solomon)		320	100
2	do Psalms	..	320	100
3	do I & II Thessalonians	..	250	60
4	A Book on Preaching	..	250	60
5	A Devotional Book	..	192	50
6	A Biography	..	320	100
7	Story Book—General, 1 for women, 1 for children	..	1,107	355

Third Year

1	Hand Book of Old Test. (Kings of Judah and Israel)	..	320	100
2	A General Hand Book on the Epistles	..	320	100
3	Hand Book and Short Commentary on the Epistles of St. John	..	257	70
4	A Dictionary of the Bible	..	1,833	600
5	A Devotional Book	..	192	50
6	2 Biographies	..	640	200
7-10	2 Story books	..	1,107	355

Fourth Year.

	Hand-book of Old Testament (The Captivity to the Birth of Christ)	..	320	100
2	Hand-book on the Epistles of Peter and James	..	285	80
3	Index of Bible according to subjects	..	400	130
4	Devotional Book	..	192	50
5	Domestic Economy	..	257	70
6	Biographies	..	640	200
7	Three story books	..	1,107	355

		<i>Fifth Year.</i>		Cost.	No. of
				Rs.	page.
1	Devotional Book	..	..	192	50
2	Book on Social Service	..	..	257	70
3	Biography (2)	..	..	640	100
4	5 Story books	..	..	1,107	355
				15,853	4815
Payment to authors and translators.				..	4,147
				Total	Rs. 20,000

Suggestions from The Young Peoples' Work Committee.

Inasmuch as it is necessary that the growth of Christian life be kept in view from as early an age of the child as possible the Committee on Young People's Work, while conscious of and appreciating the good work of the past in this direction, offers for consideration the following suggestions:—

1. Boys and girls studying in the Fourth and Fifth Upper Primary classes should be led to read (a) Bible stories in easy language in their own vernaculars, (b) Primary books of Moral instruction, such as “*Áina-i-Dil.*” (The Mirror of the Heart)! “*Masihí Musáfir*” (Pilgrim's Progress), and “*Jang-i-Muqaddas*” (the Holy War).

While it is true that Bible lessons are taught daily in Mission Schools, attempt should be made to organise Societies such as the Christian Endeavour or Epworth League (if not already in existence), and that day-pupils as well as boarders should be encouraged to become members, and that all of these should be allowed to take as active a part as possible in their Society.

2. Boys and girls of the VI, VII, and VIII classes should be induced to read privately a regular course of the Bible, such as the Daily Readings prescribed by the India Sunday School Union the Scripture Union or some such regular course of the Bible.

Books such as *Ibn-i-Hur* (Ben Hur), (*Titus yá Raffiq-i Saláb*) (Titus, or a Comrade of the Cross), *Ismár-i-Shírín* (Sweet First Fruits), and others might be placed before them in their Sunday, Christian Endeavour, or Epworth League Meetings.

3. Students of the IX and X classes should be led to join Mission Study or Bible Study Circles. Books recommended by the Mission Study Committee might be used with advantage, such as the Renaissance in India, by C. F. Andrews; The Muhammadan World, by the Rev. G. W. Brown, and the like. Biographies of some of the great pioneers in the Mission field might be placed before students of these classes for private reading.

4. Young men and women in Colleges, or those residing in Y. W. C. A. or Y. M. C. A. homes or hostels should be instructed in the primary Theological doctrines. These might be imparted in a series of talks given by a trained person; and where practicable, the students and residents of homes and hostels might be brought together at one meeting place for this purpose.

Christian Young men and women, whether in Colleges, homes or hostels, should be incited to undertake some definite Christian service in their leisure hours; such as leading Bible study or Mission study classes amongst younger students, being active in social service, doing some voluntary Missionary work, and above all striving by example and true friendliness to interest indifferent friends and acquaintances in Christian Work.

E. Ahmad Shah,
Convener of Committee on
Work Among Young People.

Report of the Representative Council of Missions, United Provinces to the N. M. C.

At the last Annual Meeting held in Allahabad on the 19th and 20th April, 1917 there were 32 out of the 40 members present. Arrangements were made to bring the terms of service of our representatives on the N. M. C. into line with the requirements of the N. M. C. The Council was strengthened by the election of 4 representatives of the Indian Church. These were chosen by an Electoral College composed of representatives of the various Churches in the United Provinces. The Council placed in its Budget an additional Rs. 25 to help make up the Rs. 100 which the Behar and Orissa Council has felt that it could not contribute this year to the N. M. C. Two new Committees were added, one on the Indian Church to which has been added the duty of developing the Evangelistic Forward Movement, and another on Women's work to consider the problems for girls.

A resolution was sent to Government expressing our pleasure at the suspension of Indentured Labour during the War and our hope that it may never again be resumed. Interest in Cooperative Societies and Banks as a way of promoting Missionary work was much stimulated by a paper by one who had succeeded in starting eight such banks among the Chamars and had thus gained a very open door into their hearts. The Council sent a protest to the Governors of Bengal and Bombay regarding lotteries in connection with the War Loan. Their Excellencies received these in a very

sympathetic manner and we are glad to be assured through the press that it is not the intention of their Governments to further extend the practice. Attention is being given by the Public Questions Committee to the conditions under which Cinema Exhibitions are permitted to be shown in the U. P. Regarding restrictions as to the sale of Liquors all Missionaries were urged to ascertain what restrictions now exist in their localities and do their best to help to make them effective. It was discovered that in some places much more had been done than in others to make existing regulations helpful.

The Council reaffirmed more clearly its decision of last year regarding the introduction of a Conscience Clause and advises Missions to close down such schools and Colleges as they cannot continue without Government grants-in-aid. But in view of the place now held by Missionary Colleges and High Schools in the Educational system of the country it is considered just to the Government and the public not to close such schools for 2 years after the clause will come into affect.

During the the year Survey Committee carried through a preliminary survey of the Chamar caste, This together with the activities of the Mass Movement Committee has tended to introduce something like team work in the impact which the various Missions are making on this next to the largest community in the U. P. The Survey Committee is prosecuting its investigation further. It has also been instructed to prepare statistical forms and collect the figures setting forth the work and state of the Missions during 1917 and report at the next meeting.

The Mass Movement Committee has continued to do most excellent and helpful work. It has held two meetings of the Committee to which visitors interested in Mass Movement problems have been welcome. Thus by Conference methods most valuable discussions have been conducted and decisions arrived at. Methods of work are taken up in detail and the customs and doctrines of the people among whom the Mass Movement moves are studied. The reports of these meetings are now printed by the Executive Committee of the Council in its Bulletin and thus reach a very large number of readers. One of the results of this Committee's agitation has been the prosecution of parties to the non-Christian wedding of a Christian man. They have been convicted and condemned to hard labour for one year. This committee recommends that the N. M. C. nominate or appoint two Missionaries actually engaged in Mass Movement work to sit on the Commission on Education in Mass Movement work while it tours India and nominates Rev. Hibbert-Ware from North India. The Executive Committee support this request. The Literature Committee has recently published a very complete descriptive catalogue of all literature published in Hindi and has prepared a statement of the needs in the order in which they should be met during the next 5 years.

The Council on recommendation of the Comity Committee approved of the statement on comity among Missions in India adopted by the last two Meetings of the N. M. C. and has sent them down to the various Missions for their adoption or emendation.

The Council now issues an occasional Bulletin containing the proceedings of the Council and its various Committees.

League for Church Unity

A Proposal by the Bishop of South Carolina

LEAGUE FOR CHURCH UNITY.

The great war just ended, having forced upon our attention with a new power of realization the evils of a divided Christendom, we, the members of the Christian Churches of the world, recognizing and accepting our Baptism as the basis of a common membership in Christ, do hereby organize ourselves into a League to be known and called "The League for Church Unity," and do adopt as our motto these words of Christ: "That they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent me."—*St. John* 17:21.

A DECLARATION OF PRINCIPLES.

(a) We believe that Christ prayed, not only for the spiritual oneness of all believers in Him, but also for the visible and organic unity of His Church.

(b) Believing as we do, that a period of preparation and education must precede any formal declaration of a basis of unity, our aim is to arouse the Christian conscience of the world regarding the evils of division, and to convert Christians themselves to the imperative need of a united Church, as the divinely appointed means of winning the world for Christ. With this end in view, we record here our faith in the ultimate fulfilment of Christ's prayer for Unity, and as His disciples we hereby pledge ourselves to pray and labor for this end.

(c) By becoming members of this League we do not wish to be understood as advocating any doctrinal platform, or scheme of reunion. We only desire at this time to give corporate expression to our willingness to work for the realization of Christ's prayer for organic unity.

(d) We favor all forms of active co-operation and confederation between Christian Churches, which have as their definite and ultimate aim the visible and organic unity of Christ's Church.

PRACTICAL SUGGESTIONS.

(a) We recommend that the members of this League shall wear a simple and inexpensive badge of the following design. (Design to be adopted later.)

(b) We recommend that Thursday night in Holy Week, or the eve of Good Friday, being the night on which our Lord offered His prayer for Unity, be observed by all members of this League as a time for special supplication and prayer with such appropriate services as to each church concerned shall seem most fitting. It is also hoped that "Prayer Centers" may be formed in the different Churches which shall meet regularly to pray and work for the visible reunion of Christendom.

(c) Every member of the League is requested to sign a membership card, giving his or her full Christian name and address, the Church or denomination to which they belong, together with such other information as may be of value to the League. These cards shall be filed for record in some central office, according to the Churches or denominations represented, and when a sufficient number of signatures have been obtained to show the attitude of any particular Church or denomination towards the question of organic Unity, then a full report with statistics shall be furnished to the duly constituted authorities of each Church represented in the League.

A WORD OF EXPLANATION.

The above draft for a "League for Church Unity," was first written by me during my stay in France last December, and afterwards revised and rewritten in Germany, while I was stationed with the Army of Occupation at Coblenz. Since reading in the *Living Church*, April 12, the outline of "A League of Prayer for Reunion of Christian Churches," proposed by certain devout Roman Catholics in Italy, I am encouraged to believe that there are many others besides myself who are evidently thinking and working along the same line.

If it be true that "in the multitude of Councillors there is safety," it may be that the plan which is here suggested may contribute something to the discussion of this vital problem, and help to prepare the way for some larger world movement which we feel cannot be very far distant.

If the proposal I have made possesses any merit, it consists in the fact that it does not aim as yet at laying down any doctrinal scheme or platform of reunion. One who joins the League is committed to nothing more than to work for the principle and ideal for which Christ prayed. This should make it possible to bring together without embarrassment or friction members of all Christian Churches, including Roman Catholics, who are already fundamentally committed to the principle of unity as an essential mark of the Catholic Church.

The result of such a movement would be largely educational and preparatory to more definite and practical schemes of reunion which must follow later. As I see it, we are in great danger at this time of assuming that our laity and clergy desire Church Unity.

Many of them, both without and within the Church, speak of it as a dream. So far as they are concerned the question is largely an academic one. Add to this that the great body of Christians in the Churches have as yet no very clear idea of what is meant by organic unity, or what the discussion is all about, or what the definite end in view is to be, and any one familiar with the situation must at once realize that not very much is going to be accomplished until we have converted the man in the pew to the imperative need of a reunited Church. To do this effectively we need to organize a movement to arouse the Christian laymen of all the Churches to their responsibility.

The time is opportune. The war has driven home upon the consciences and hearts of men with telling force the awful tragedy and weakness of a divided Church. The opportunity should not be allowed to pass. I fear that more harm than good may be done if we attempt at this critical stage to set on foot certain doubtful experiments in Church Unity until we have thoroughly prepared the soil for the planting.

As I said in a recently published letter to the Editor of the *Churchman*: "When we get people agreed on the end and all praying for this end, then such pressure will be brought upon the leaders that they will find a way. Like

all great movements this movement for unity must be truly democratic and start from within, from the great body of the laity."

Is it, therefore, presumptuous in me to suggest that some lay organization within the Church start a movement for unity along the lines proposed which may in time extend to other religious bodies until an inter-Church organization will be perfected, which would result in a great educational campaign to convert all Christians to organic unity as a fundamental and absolutely essential principle of any Christianity calling itself Scriptural and Catholic?

(Signed) WM. A. GUERRY.

Charleston, S. C.

August 20, 1919.

THE LUCKNOW UNIVERSITY ACT, 1920.

UNITED PROVINCES ACT No. V. OF 1920.

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UNITED PROVINCES ACT No. V OF 1920.

[*Passed by the Lieutenant-Governor of the United Provinces of Agra and Oudh in Council.*]

Received the assent of the Lieutenant-Governor of the United Provinces of Agra and Oudh on the 1st November 1920, and of the Governor-General on the 25th November 1920, and was published under section 81 of the Government of India Act on the 11th December 1920.

THE LUCKNOW UNIVERSITY ACT, 1920.

AN ACT TO ESTABLISH AND INCORPORATE A UNITARY TEACHING AND RESIDENTIAL UNIVERSITY AT LUCKNOW.

WHEREAS it is expedient to establish and incorporate a unitary teaching and residential University at Lucknow it is hereby enacted as follows :—

1. (1) This Act may be called the Lucknow University Act, 1920.
Short title and commencement.

(2) It shall come into force on such date as the Local Government may by notification in the Gazette direct.

2. In this Act, and in all Statutes made hereunder, unless there is anything repugnant in the subject or context :—

Definitions.

(a) "College" means an institution maintained by the University, or if not so maintained recognized by the University in accordance with the provisions of this Act, in which tutorial and other supplementary instruction shall be provided under conditions prescribed in the Statutes, and which shall be a unit of residence for students of the University ;

- (b) "Hall" means a unit of residence for student of the University maintained by the University or, if not so maintained recognized by the University in accordance with the provisions of this Act, in which tutorial and other supplementary instruction may be given under the direction of the University in accordance with the Ordinances
- (c) "Principal" means the head of a College ;
- (d) "Provost" means the head of a Hall ;
- (e) "Registered graduates" means graduates registered under the provisions of this Act
- (f) "Statutes," "Ordinances" and "Regulations" mean, respectively, the Statutes, Ordinances and Regulations of the University for the time being in force ;
- (g) "Teachers" includes Professors, Readers, Lecturers, and other persons imparting instruction in the University or in any of its Colleges or Halls ;
- (h) "Teachers of the University" means persons appointed and paid wholly or partly by the University for imparting instruction in the University ; and
- (i) "University" means the University of Lucknow.

THE UNIVERSITY.

3. (1) The first Chancellor and Vice-Chancellor of the University and the first members of the Court, the Executive Council and the Academic Council and all persons who may hereafter become such officers or members, so long as they continue to hold such office or membership, are hereby constituted a body corporate by the name of the University of Lucknow.

(2) The University shall have perpetual succession and a Common Seal, and shall sue and be sued by the said name.

4. The University shall have the following powers,
Powers of the Uni- namely :—
versity.

- (1) to provide for instruction in such branches of learning as the University may think fit, and to make provision for research and for the advancement and dissemination of knowledge ;
- (2) to hold examinations and to grant and confer degrees and other academic distinctions to and on persons who—
 - (a) shall have pursued a course of study in the University, or
 - (b) are teachers in educational institutions, under conditions prescribed in the Ordinances and Regulations, and shall have passed the examinations of the University, under like conditions ;
- (3) to confer honorary degrees or other distinctions on approved persons in the manner prescribed in the Statutes ;
- (4) to provide such lectures and instruction for, and to grant such diplomas to, persons not being members of the University, as the University may determine ;
- (5) to co-operate with other Universities and authorities in such manner and for such purposes as the University may determine ;
- (6) to institute Professorships, Readerships, Lecturerships, and any other teaching posts required by the University, and to appoint persons to such Professorship, Readerships, Lecturerships and posts ;

- (7) to institute and award Fellowships, Scholarships, Exhibitions, Medals, and Prizes in accordance with the Statutes and the Ordinances ;
- (8) to maintain Colleges and Halls and to recognize Colleges and Halls not maintained by the University ;
- (9) to demand and receive such fees as may be prescribed in the Ordinances ;
- (10) to supervise and control the residence and discipline of students of the University, and to make arrangements for promoting their health and general welfare ; and
- (11) to do all such other acts and things, whether incidental to the powers aforesaid or not, as may be requisite in order to further the objects of the University as a teaching and examining body, and to cultivate and promote arts, science, and learning.

5. The University shall be open to all persons of either sex and of whatever race, classes, castes and creeds, creed, or class, and it shall not be lawful for the University to adopt or impose on any person any test whatsoever of religious belief or profession in order to entitle him to be admitted thereto as a teacher or student, or to hold any office therein, or to graduate thereat, or to enjoy or exercise any privilege thereof, except where such test is specially prescribed by the Statutes, or, in respect of any particular benefaction accepted by the University where such test is made a condition thereof, by any testamentary or other instrument creating such benefaction :

Provided that nothing in this section shall be deemed to prevent religious instruction being given in the manner prescribed by the Ordinances to those not unwilling to

receive it by persons (whether teachers of the University or not) approved for that purpose by the Executive Council.)

6. (1) All recognized teaching in connection with the Teaching of the University. University courses shall be conducted by the University and shall include lecturing, work in laboratories or workshops, and other teaching conducted in the University by the Professors, Readers, Lecturers, and other teachers thereof in accordance with any syllabus prescribed by the Regulations.

(2) The authorities responsible for organising such teaching shall be prescribed by the Statutes.

(3) The courses and curricula shall be prescribed by the Ordinances and the Regulations.

(4) In addition to recognized teaching, tutorial and other supplementary instruction shall be given in the University or, under the control of the University, in Colleges and Halls.

(5) It shall not be lawful for the University to conduct courses or maintain classes for the purpose of preparing students for admission to the University.

THE VISITOR.

7. (1) The Governor-General shall be the Visitor of the University.
The Visitor.

(2) The Visitor shall have the right to cause an inspection to be made by such person or persons as he may direct, of the University, its buildings, laboratories, workshops and equipment, and of any institutions associated with the University, and also of the examinations, teaching and other work conducted or done by the University, and to cause an inquiry to be made in like manner in respect of any matter connected with the University. The Visitor shall in every case give notice to the University of his intention to cause an inspection or inquiry to be made, and the University shall be entitled to be represented thereat.

(3) The Visitor may address the Chancellor with reference to the results of such inspection or inquiry, and the Chancellor shall communicate to the Court and to the Executive Council the views of the Visitor and shall, after ascertaining the opinion of the Executive Council thereon, advise the University upon the action to be taken.

(4) The Executive Council shall report to the Chancellor for communication to the Visitor such action, if any, as it is proposed to take or has been taken upon the results of such inspection or inquiry. Such report shall be submitted within such time as the Chancellor may direct through the Court, which may express its opinion thereon.

(5) Where the Executive Council does not, within a reasonable time, take action to the satisfaction of the Chancellor, the Chancellor may, after considering any explanation furnished or representation made by the Executive Council, issue such directions as he may think fit, and the Executive Council shall comply with such directions.

OFFICERS OF THE UNIVERSITY.

8. The following shall be the Officers of the University:—
Officers of the University.

- (1) The Chancellor,
- (2) The Vice-Chancellor,
- (3) The Treasurer,
- (4) The Registrar,
- (5) The Deans of the Faculties, and
- (6) Such other Officers as may be declared by the Statutes to be Officers of the University.

9. (1) The Chancellor shall be the Governor of the United Provinces. He shall by virtue of his office be the head of the University and the President of the Court, and shall when
The Chancellor.

present preside at meetings of the Court and at any Convocation of the University.

(2) The Chancellor shall have such powers as may be conferred on him by this Act or the Statutes.

(3) Every proposal for the conferment of an honorary degree shall be subject to the confirmation of the Chancellor.

10. (1) The Vice-Chancellor shall be appointed by the Chancellor after consideration of the recommendations of the Executive Council, and shall hold office for such term and subject to such conditions as may be prescribed by the Statutes.

(2) Where any temporary vacancy in the Office of the Vice-Chancellor occurs by reason of leave, illness, or other cause, the Executive Council shall as soon as possible, subject to the approval of Chancellor, make such arrangements for carrying on the office of the Vice-Chancellor as it may think fit. Until such arrangements have been made the Registrar shall carry on the current duties of the office of the Vice-Chancellor.

11. (1) The Vice-Chancellor shall be a whole-time officer of the University. He shall be the principal executive and academic officer of the University, and shall, in the absence of the Chancellor, preside at meetings of the Court and at any Convocation of the University. He shall be an *ex-officio* member and Chairman of the Executive Council and of the Academic Council, and shall be entitled to be present and to speak at any meeting of any authority or other body of the University, but shall not be entitled to vote thereat unless he is a member of the authority or body concerned.

(2) It shall be the duty of the Vice-Chancellor to see that this Act, the Statutes, and the Ordinances are faithfully observed, and he shall have all powers necessary for this purpose.

(3) The Vice-Chancellor shall have power to convene meetings of the Court, of the Executive Council, and of the Academic Council; provided that he may delegate this power to any other Officer of the University.

(4) (a) In any emergency which, in the opinion of the Vice-Chancellor, requires that immediate action should be taken, the Vice-Chancellor shall take such action as he deems necessary, and shall at the earliest opportunity there-after report his action to the officer, authority or other body who or which in the ordinary course would have dealt with the matter.

(b) When action taken by the Vice-Chancellor under sub-clause (a) affects any person in the service of the University such person shall be entitled to prefer an appeal to the said officer, authority, or other body within fifteen days from the date on which such action is communicated to him.

(5) The Vice-Chancellor shall give effect to the orders of the Executive Council regarding the appointment dismissal, and suspension of the officers and teachers of the University, and shall exercise general supervision over the educational arrangements of the University. He shall be responsible for the discipline of the University in accordance with this Act, the Statutes, and the Ordinances.

(6) The Vice-Chancellor shall exercise such other powers as may be prescribed by the Statutes and the Ordinances.

12. (1) The Treasurer shall be appointed by the Chancellor after consideration of the recommendations of the Executive Council, upon such conditions and for such period, and shall receive such remuneration (if any) from the funds of the University as the Executive Council shall deem fit.

(2) Where any temporary vacancy in the office of the Treasurer occurs by reason of leave, illness, or other

cause the Executive Council shall forthwith, subject to the approval of the Chancellor, make such arrangements for carrying on the office of the Treasurer as it may think fit.

(3) The Treasurer shall exercise general supervision over the funds of the University, and shall advise in regard to its financial policy.

(4) He shall be an *ex-officio* member of the Executive Council, and shall, subject to the control of the Executive Council, manage the property and investments of the University. He shall be responsible for the presentation of the annual estimates and statement of accounts.

(5) Subject to the powers of the Executive Council, he shall be responsible for seeing that all moneys are expended on the purpose for which they are granted or allotted.

(6) All contracts shall be signed by the Treasurer on behalf of the University.

(7) He shall exercise such other powers as may be prescribed by the Statutes and the Ordinances.

13. The Registrar shall be a whole-time officer of the University, and shall act as Secretary of the Court, of the Executive Council, and of the Academic Council. He shall exercise such powers and perform such duties as may be prescribed by the Statutes and the Ordinances.

14. The powers of officers of the University other than the Chancellor, the Vice-Chancellor, the Treasurer, and the Registrar, shall be prescribed by the Statutes and the Ordinances.

AUTHORITIES OF THE UNIVERSITY.

15. The following shall be the authorities of the University:—

- (1) The Court,
- (2) The Executive Council,

- (3) The Academic Council,
- (4) The Committee of Reference.
- (5) The Faculties, and
- (6) Such other authorities as may be declared by the Statutes to be authorities of the University.

16. (1) The Court shall consist of the following persons, namely :—
The Court.

Class I.—Ex-officio members.

- (i) The Chancellor,
- (ii) The Vice-Chancellor,
- (iii) The Treasurer,
- (iv) The Registrar,
- (v) The Principals and Provosts,
- (vi) The Professors and Readers, and
- (vii) Such other *ex-officio* members as may be prescribed by the Statutes.

Class II.—Life-members.

- (i) Persons (if any) appointed by the Chancellor to be life-members on the ground that they have rendered great services to education.
- (ii) All persons who have made donations of not less than twenty thousand rupees to or for the purposes of the University.

Class III.—Other members.

- (i) Persons elected by the British Indian Association of Oudh from their own body.
- (ii) Graduates of the University elected by the registered graduates from their own body.
- (iii) Persons elected from their own body by the teachers other than Professors and Readers.

(iv) Persons appointed by the Chancellor.

(v) Persons elected by associations or other bodies approved in this behalf by the Chancellor on the recommendation of the Court.

(vi) Persons elected from their own body by donors to or for the purposes of the University of such amount as may be prescribed by the Statutes.

(2) The number of members to be elected or appointed under each head of class III and their tenure of office shall be prescribed by the Statutes and the mode of election of members to be elected under heads (ii), (iii) and (vi) of class III shall be prescribed by the Ordinances.

17. (1) The Court shall, on a date to be fixed by the Vice-Chancellor, meet once a year at Meetings of the Court. a meeting to be called the annual meeting of the Court.

(2) The Vice-Chancellor may, whenever he thinks fit, and shall, upon a requisition in writing signed by not less than thirty members of the Court, convene a special meeting of the Court.

18. Subject to the provisions of this Act, the Court shall exercise the following powers Powers and duties of the Court. and perform the following duties, namely :—

(a) of making Statutes, and of amending or repealing the same,

(b) of considering and cancelling Ordinances,

(c) of considering and passing resolutions on the annual report, the annual accounts, and the financial estimates, and

(d) of electing members to serve on the Committee of Reference.

and shall exercise such other powers and perform such other duties as may be conferred or imposed upon it by this Act or the Statutes.

19. The Executive Council shall be the executive body of the University, and its constitution and the terms of office of its members, other than *ex-officio* members, shall be prescribed by the Statutes.

20. The Executive Council—
Powers and duties of
the Executive Council.

- (a) shall hold, control, and administer the property and funds of the University, and for these purposes shall appoint from among its own members a Finance Committee to advise it on matters of finance. The Treasurer shall be Chairman of the Finance Committee, and at least one member of the Committee shall be a member elected to the Executive Council by the Court ;
- (b) shall direct the form, custody, and use of the Common Seal of the University ;
- (c) shall, subject to the powers conferred by this Act on the Vice-Chancellor, regulate and determine all matters concerning the University in accordance with this Act, the Statutes, and the Ordinances: provided that no action shall be taken by the Executive Council in respect of the appointment of, and fees paid to examiners, and the number, qualifications, and the emoluments of teachers otherwise than after consideration of the recommendations of the Academic Council ;
- (d) shall lay before the Local Government annually a full statement of all the requests received by it for financial assistance from any institution

associated with the University, together with its views thereon ;

- (e) shall administer any funds placed at the disposal of the University for specific purposes ;
- (f) save as otherwise provided by this Act or the Statutes, shall appoint the officers (other than the Chancellor, the Vice-Chancellor, and the Treasurer), teachers and other servants of the University, and shall define their duties and the conditions of their service, and shall provide for the filling of temporary vacancies in their posts ;
- (g) shall have power to accept transfers of any movable or immovable property on behalf of the University ;
- (h) shall appoint examiners after consideration of the recommendations of the Academic Council ;
- (i) shall publish the results of the University examinations ;
- (j) shall exercise such other powers and perform such other duties as may be conferred or imposed on it by this Act or the Statutes ; and
- (k) shall exercise all other powers of the University not otherwise provided for by this Act or the Statutes.

21. The Academic Council shall be the academic body of the University, and shall, subject to the provisions of this Act, the Statutes and the Ordinances, have the control and general regulation and be responsible for the maintenance of standards of teaching and examination within the University, and shall exercise such other powers and perform such other duties as may be conferred or imposed upon it by the Statutes. It shall

have the right to advise the Executive Council on all academic matters. The constitution of the Academic Council and the term of office of its members other than *ex-officio* members, shall be prescribed by the Statutes.

22. (1) The Committee of Reference shall consist of the Vice-Chancellor, the Treasurer, and thirteen members of the Court elected by it in such manner and holding office for such term as may be prescribed by the Statutes.

(2) The Committee of Reference shall deal with items of new expenditure only and its powers and duties in respect of such items shall be prescribed by the Statutes.

23. (1) The University shall include the Faculties of Arts, Science, Medicine, Law and Commerce, and such other Faculties (whether formed by the sub-division or combination of an existing Faculty or Faculties, or by the creation of a new Faculty or otherwise) as may be prescribed by the Statutes. Each Faculty shall, subject to the control of the Academic Council, have charge of the teaching and the courses of study and the research work in such subjects as may be assigned to such Faculty by the Ordinances.

(2) The constitution and powers of the Faculties shall be prescribed by the Statutes.

(3) There shall be a Dean of each Faculty, who shall be elected in the manner laid down in sub-section (5) and shall be responsible for the due observance of the Statutes, Ordinances, and Regulations relating to the Faculty.

(4) Each Faculty shall comprise such Departments of teaching as may be prescribed by the Ordinances. The head of every such Department shall be the Professor of the Department or, if there is no Professor, the Reader. If there is more than one Professor or more than one Reader

of a Department, as the case may be, the Vice-Chancellor shall appoint such Professor or Reader to be head of the Department as he thinks fit. The head of the Department shall be responsible to the Dean for the organization of the teaching in that Department.

(5) The Deans of Faculties shall be elected by the Faculty from among the heads of Departments of the Faculty. The Dean shall receive in respect of his duties as Dean such additional remuneration (if any) as shall be fixed by the Executive Council, and shall hold office as Dean for such term as may be prescribed by the Statutes.

24. The constitution, powers, and duties of such other authorities as may be declared by the Statutes to be authorities of the University shall be provided for in the manner prescribed by the Statutes.

UNIVERSITY BOARDS.

25. The University shall include a Residence, Health, and Discipline Board and such other Boards as may be prescribed by the Statutes.

26. The constitution, powers and duties of the Residence, Health, and Discipline Board and of all other Boards of the University shall be prescribed by the Statutes.

STATUTES, ORDINANCES, AND REGULATIONS.

27. Subject to the provisions of this Act, the Statutes may provide for all or any of the following matters, namely :—

- (a) the conferment of honorary degrees ;
- (b) the institution of Fellowships, Scholarships, Exhibitions, Medals, and Prizes ;

- (c) the term of office and conditions of service of the Vice-Chancellor ;
- (d) the designations and powers of the officers of the University ;
- (e) the constitution, powers, and duties of the authorities of the University ;
- (f) the institution and maintenance of Colleges and Halls and the management of the same ;
- (g) the mode of appointment of the Professors and Readers of the University ;
- (h) the constitution of pension and provident funds for the benefit of the officers, teachers, and other servants of the University ;
- (i) the maintenance of a register of registered graduates ; and
- (j) all matters which by this Act are to be or may be prescribed by the Statutes.

28. (1) The first Statutes shall be those set out in Statutes how made. the Schedule.

(2) The Statutes may be amended, repealed, or added to by Statutes made by the Court in the manner hereinafter appearing.

(3) The Executive Council may propose to the Court the draft of any Statute to be passed by the Court. Such draft shall be considered by the Court at its next meeting. The Court may approve such draft and pass the Statute, or may reject it or return it to the Executive Council for reconsideration, either in whole or in part, together with any amendments which the Court may suggest.

(4) Where any Statute has been passed or a draft of a Statute has been rejected by the Court, it shall be submitted to the Chancellor, who may refer the Statute or draft back

to the Court for further consideration or, in the case of a Statute passed by the Court, assent thereto or withhold his assent. A Statute passed by the Court shall have no validity until it has been assented to by the Chancellor.

(5) The Executive Council shall not propose the draft of any Statute affecting the status, powers, or constitution of any authority of the University until such authority has been given an opportunity of expressing an opinion upon the proposal. Any opinion so expressed shall be in writing and shall be considered by the Court, and shall be submitted to the Chancellor.

29. Subject to the provisions of this Act and the Ordinances. Statutes, the Ordinances may provide for all or any of the following matters, namely :—

- (a) the admission of students to the University;
- (b) the courses of study to be prescribed for all degrees and diplomas of the University ;
- (c) the conditions under which students shall be admitted to the degree or diploma courses and to the examinations of the University and shall be eligible for degrees and diplomas ;
- (d) the conditions of residence of the students of the University, the levying of fees for residence in Colleges and Halls and the recognition of Colleges and Halls not maintained by the University;
- (e) the number, qualifications, and emoluments of teachers of the University ;
- (f) the fees to be charged for courses of study in the University and for admission to the examinations, degrees, and diplomas of the University;
- (g) the giving of religious instruction ;

- (h) the formation of Departments of teaching in the Faculties ;
- (i) the constitution, powers, and duties of the Boards of the University ;
- (j) the conditions and mode of appointment and duties of examiners and the conduct of examinations ; and
- (k) all matters which by this Act or the Statutes are to be or may be provided for by the Ordinances.

30. (1) Save as otherwise provided in this section Ordinances shall be made by the Executive Council :

Ordinances how made.

Provided that no Ordinance shall be made —

- (a) affecting the admission of students, or prescribing examinations to be recognized as equivalent to the University examinations or the further qualifications mentioned in sub-section (2) of section 34 for admission to the degree courses of the University, unless a draft of the same has been proposed by the Academic Council, or
- (b) affecting the conditions and mode of appointment and duties of examiners and the conduct or standard of examinations or any course of study except in accordance with a proposal of the Faculty or Faculties concerned, and unless a draft of such Ordinance has been proposed by the Academic Council, or
- (c) affecting the number, qualifications, and emoluments of teachers of the University, unless a draft of the same has been proposed by the Academic Council, or

(d) affecting the conditions of residence of students, except after consultation with the Residence, Health, and Discipline Board.

(2) The Executive Council shall not have power to amend any draft proposed by the Academic Council under sub-section (1), but may reject it or return it to the Academic Council for reconsideration, either in whole or in part, together with any amendments which the Executive Council may suggest.

(3) All Ordinances made by the Executive Council shall be submitted, as soon as may be, to the Chancellor and the Court, and shall be considered by the Court at its next meeting. The Court shall have power, by a resolution passed by a majority of not less than two-thirds of the members present at such meeting to cancel any such Ordinance, and such Ordinance shall, from the date of such resolution, be void.

(4) The Chancellor may, at any time after any Ordinance has been considered by the Court, signify to the Executive Council his disallowance of such Ordinance, and from the date of receipt by the Executive Council of intimation of such disallowance, such Ordinance shall become void.

(5) The Chancellor may direct that the operation of any Ordinance shall be suspended until he has had an opportunity of exercising his power of disallowance. An order of suspension under this sub-section shall cease to have effect on the expiration of one month from the date of such order, or on the expiration of fifteen days from the date of consideration of the Ordinance by the Court, whichever period expires later.

(6) Where the Executive Council has rejected the draft of an Ordinance proposed by the Academic Council,

the Academic Council may appeal to the Chancellor who, after obtaining the views of the Executive Council, may, if he approves the draft, make the Ordinance. An Ordinance made under this sub-section shall cease to have effect from the date of the next meeting of the Court unless confirmed by it.

31. (1) The authorities and the Boards of the University may make Regulations consistent with this Act, the Statutes, and the Ordinances—

- (a) laying down the procedure to be observed at their meetings and the number of members required to form a quorum ;
- (b) providing for all matters which by this Act, the Statutes or the Ordinances are to be prescribed by Regulations ; and
- (c) providing for all other matters solely concerning such authorities and Boards and not provided for by this Act, the Statutes, and the Ordinances.

(2) Every authority of the University shall make Regulations providing for the giving of notice to the members of such authority of the dates of meetings and of the business to be considered at meetings, and for the keeping of a record of the proceedings of meetings.

(3) The Executive Council may direct the amendment, in such manner as it may specify, of any Regulation made under this section or the annulment of any Regulation made under sub-section (1) :

Provided that any authority or Board of the University which is dissatisfied with any such direction may appeal to the Chancellor, who, after obtaining the views of the Executive Council, may pass such orders as he thinks fit.

*A IT College
a College or Hall?*

RESIDENCE : COLLEGES AND HALLS.

32. Every student of the University shall reside in a College or Hall, or under such conditions as may be prescribed by the

Residence.

Statutes and the Ordinances.

33. (1) Colleges and Halls maintained by the University shall be such as may be named by the Statutes.

Colleges and Halls.

(2) Colleges and Halls other than those maintained by the University shall be recognized by the Executive Council on such general or special conditions as may be prescribed by the Ordinances.

(3) The conditions of residence in Colleges and Halls shall be prescribed by the Ordinances, and every College or Hall shall be subject to inspection by any member of the Residence, Health, and Discipline Board, authorized in this behalf by the Board and by any officer of the University authorized in this behalf by the Executive Council.

(4) The Executive Council shall have power to suspend or withdraw the recognition of any College or Hall which is not conducted in accordance with the conditions prescribed by the Ordinances :

Provided that no such action shall be taken without affording the Committee of Management of such College or Hall an opportunity of making such representation as it may deem fit.

ADMISSIONS AND EXAMINATIONS.

34. (1) Admission of students to the University shall

Admission to University courses.

be made by an admission committee (including at least one Principal and

one Provost) appointed for that purpose by the Academic Council.

*to have Michael
a provost.*

*Will it be possible for University student to
be in same hall with International students.*

(2) Students shall not be eligible for admission to a course of study for a degree unless they have passed the Intermediate Examination of an Indian University incorporated by any law for the time being in force, or an examination recognized in accordance with the provisions of this section as equivalent thereto, and possess such further qualifications (if any) as may be prescribed by the Ordinances :

Provided that until such recognized examination be established students who have passed an examination for admission instituted by the University in accordance with the Ordinances shall be eligible for admission.

(3) The conditions under which students may be admitted to the diploma courses of the University shall be prescribed by the Ordinances.

(4) The University shall not, save with the previous sanction of the Governor-General in Council recognize (for the purpose of admission to a course of study for a degree), as equivalent to its own degrees, any degree conferred by any other University, or, as equivalent to the Intermediate Examination of an Indian University, any examination conducted by any other authority.

35. (1) All arrangements for the conduct of examinations shall be made by the Academic Council in such manner as may be prescribed by this Act and the Ordinances.

(2) If any examiner is for any cause incapable of acting as such, the Vice-Chancellor shall appoint an examiner to fill the vacancy.

(3) At least one examiner who is not a member of the University shall be appointed for each subject included in a Department of teaching and forming part of the course which is required for a University degree.

(4) The Academic Council shall appoint committees, consisting of members of its own body or of other persons or of both, as it thinks fit, to moderate examination questions and to report the results of the examinations to the Executive Council for publication.

ANNUAL REPORTS AND ACCOUNTS.

36. The annual report of the University shall be prepared under the direction of the Executive Council, and shall be submitted to the Court on or before such date as may be prescribed by the Statutes, and shall be considered by the Court at its annual meeting. The Court may pass resolutions thereon and communicate the same to the Executive Council which shall take them into consideration and take such action thereon as it thinks fit.

37. (1) The annual accounts and balance-sheet of the University shall be prepared under the direction of the Executive Council, and shall be submitted to the Local Government for the purposes of audit.

(2) The accounts, when audited, shall be published by the Executive Council in the gazette, and copies thereof shall, together with copies of the audit report, if any, be submitted to the Court, to the Local Government, and to the Visitor.

(3) The Executive Council shall also prepare before such date as may be prescribed by the Statutes a statement of the financial estimates for the ensuing year.

(4) Every item of new expenditure of or above such amount as may be prescribed by the Statutes which it is proposed to include in the financial estimates shall be referred by the Executive Council to the Committee of Reference, which may make recommendations thereon.

(5) The Executive Council shall, after considering the recommendations (if any) of the Committee of Reference, submit the financial estimates as finally approved by it to the Court with such recommendations.

(6) The annual accounts and the financial estimates shall be considered by the Court at its annual meeting and the Court may pass resolutions with reference thereto and communicate the same to the Executive Council, which shall take them into consideration and take such action thereon as it thinks fit:

Provided that where there has been a disagreement between the Executive Council and the Committee of Reference upon any item of expenditure referred to it under sub-section (4), the decision of the Court thereon shall be final.

SUPPLEMENTARY PROVISIONS.

38. The Chancellor may, on the recommendation of not less than two-thirds of the members of the Executive Council, remove the name of any person from any of the authorities or other bodies of the University or from the register of registered graduates.

Removal of names from University authorities or bodies or from register of registered graduates.

39. If any question arises whether any person has been duly elected or appointed as, or is entitled to be, a member of any authority or other body of the University, the matter shall be referred to the Chancellor, whose decision thereon shall be final.

Disputes as to constitution of University authorities and bodies.

40. Where any authority of the University is given power by this Act or the Statutes to appoint committees, such committees shall, unless otherwise provided, consist of members of the authority concerned and of such other persons (if any) as the authority in each case may think fit.

Constitution of committees.

41. All casual vacancies among the members (other than *ex-officio* members) of any authority or other body of the University shall be filled as soon as conveniently may be by the person or body who appointed, elected or co-opted the member whose place has become vacant, and the person appointed, elected or co-opted to a casual vacancy shall be a member of such authority or body for the residue of the term for which the person whose place he fills would have been a member.

42. No act or proceeding of any authority or other body of the University shall be invalidated merely by reason of the existence of a vacancy or vacancies, among its members.

43. (1) Every salaried officer and teacher of the University shall be appointed on a written contract. The contract shall be lodged with the Registrar of the University, and a copy thereof shall be furnished to the officer or teacher concerned.

(2) Any member of the public services in India whom it is proposed to appoint to a post in the University shall, subject to the approval of such appointment by the Government, have the option—

- (i) of having his services lent to the University for a specified period and remaining liable to recall to Government service at the discretion of the Government at the end of that period, or
- (ii) of resigning Government service on entering the service of the University.

44. Any dispute arising out of a contract between the University and any officer or teacher of the University shall, on the Tribunal of arbitration.

request of the officer or teacher concerned, be referred to a Tribunal of arbitration consisting of one member appointed by the Executive Council, one member nominated by the officer or teacher concerned, and an umpire appointed by the Chaucellor. The decision of the Tribunal shall be final, and no suit shall lie in any Civil Court in respect of the matters decided by the Tribunal. Every such request shall be deemed to be a submission to arbitration upon the terms of this section within the meaning of the Indian Arbitration Act, 1899, and all the provisions of that Act, with the exception of section 2 thereof, shall apply accordingly.

45. (1) The University shall constitute for the benefit of its officers, teachers, and other servants such pension and provident funds as it may deem fit in such manner and subject to such conditions as may be prescribed by the Statutes.

(2) Where such a pension or provident fund has been soconstituted, the Governor-General in Council may declare that the provisions of the Provident Funds Act, 1897 shall apply to such fund as if it were a Government Provident Fund.

46. Save as otherwise provided in this Act, the Territorial exercise of powers of the University conferred by or under this Act shall not extend beyond a radius of ten miles from the Convocation Hall of the University. Notwithstanding anything in any other law for the time being in force, no educational institution beyond that limit shall be associated with or admitted to any privileges of the University, and no educational institution within that limit, save with the sanction of the Chaucellor, shall be associated in any way with or seek admission to any privileges of any other University incorporated by law in British India, and any such privileges granted by any such other University to

any educational institution within that limit prior to the commencement of this Act shall be deemed to be withdrawn on the commencement of this Act:

Provided that, subject to the sanction of the Local Government, nothing in this section shall apply to any agricultural or other technical institution established and maintained by the University.

TRANSITORY PROVISIONS.

47. Notwithstanding anything contained in this Act or the Ordinances, any student of King George's Medical College, Canning College, the Lucknow Christian College or the Isabella Thoburn College who, immediately prior to the commencement of this Act, was studying for any examination of the Allahabad University higher than the Intermediate Examination shall be permitted to complete his course in preparation therefor, and the University shall provide for such students instruction and examinations in accordance with the Prospectus of studies of the Allahabad University. Until such examinations be provided every such student may, notwithstanding anything contained in the Indian Universities Act, 1904, be admitted to the examinations of the Allahabad University.

48. The first Vice-Chancellor may be appointed at any time after the passing of this Act. Such appointment shall, notwithstanding anything contained in sub-section (1) of section 10, be made by the Chancellor for a period of not more than five years on such conditions as he thinks fit.

49. (1) At any time after the passing of this Act and until such time as the authorities of the University shall have been duly constituted—

(a) the Treasurer may be appointed by the Chancellor;

- (b) any other officers of the University may be appointed by the Vice-Chancellor with the previous sanction of the Chancellor;
- (c) teachers of the University shall be appointed by the Chancellor after considering the recommendations of an Advisory Committee consisting of the Vice-Chancellor, the Director of Public Instruction, United Provinces, and such other person or persons, if any, as the Chancellor thinks fit to associate with them.

(2) Any appointment made under sub-section (1) shall be for such period and on such conditions as the appointing authority thinks fit:

Provided that any such appointment of a person not on the staff of King George's Medical College or Canning College shall be for a period of not more than five years:

Provided further that no such appointment shall be made until financial provision has been made therefor.

50. At any time after the passing of this Act the Vice-Chancellor may, with the previous approval of the Chancellor and subject to financial provision being made therefor, take such action, consistent so far as may be with the provisions of this Act and the Statutes, as he may think necessary for the purpose of bringing the University into being, and for that purpose may exercise any power which by this Act or the Statutes is to be conferred on any officer or authority of the University.

51. Until a Governor is appointed for the United Provinces references in this Act to the Governor of the United Provinces shall be deemed to be references to the Lieutenant-Governor.

Interpretation of references to the Governor of the United Provinces.

THE SCHEDULE.

THE FIRST STATUTES OF THE UNIVERSITY.

[SEE SECTION 28 (1).]

1. In these Statutes, unless there is anything repugnant in the subject or context,—
Definitions.

(a) “the Act” means the Lucknow University Act, 1920, and “section” means a section of the Act; and

(b) “officers,” “authorities,” “Professors,” “Readers,” “Lecturers,” “servants” and “registered graduates” mean, respectively, ‘officers authorities, Professors, Readers, Lecturers, servants, and registered graduates of the University.

2. (1) In addition to the officers mentioned in subsection (1) of section 16, the following persons shall be *ex-officio* members of the Court, namely:—
Constitution of the Court.

(i) the members of the Executive Council of the Governor of the United Provinces, and the Minister or Ministers appointed by the Governor of the United Provinces under subsection (1) of section 52 of the Government of India Act :

(ii) the President and Vice-President of the British Indian Association of Oudh ;

(iii) the Vice-Chancellor of the University of Allahabad ;

(iv) the Judicial Commissioner of Oudh;

(v) the Commissioners of the Lucknow and Fyzabad divisions;

(vi) the Director of Public Instruction, United Provinces;

- (vii) if at any time there be established in the United Provinces a Board of Intermediate Education, then the Chairman thereof ;
- (viii) the Director of Industries, United Provinces ;
- (ix) the Inspector-General of Civil Hospitals, United Provinces ;
- (x) the Sanitary Commissioner, United Provinces ;
- (xi) the Chairman of the Lucknow Municipality and the Lucknow District Board ;
- (xii) the Chief Inspectress of Girls' Schools ;
- (xiii) the Proctor of the University ;
- (xiv) the Librarian of the University ; and
- (xv) the Heads of all educational institutions in the Lucknow and Fyzabad divisions which prepare students for an examination recognized under clause (2) read with clause (4) of section 34 of the Act as qualifying for admission to the University.

(2) The number of persons to be elected as members of the Court by the British Indian Association of Oudh from their own body shall be ten.

(3) The number of graduates to be elected as members of the Court by the registered graduates from their own body shall be twenty.

(4) The number of persons to be elected as members of the Court by the teachers other than Professors and Readers from their own body shall be twenty.

(5) The number of persons to be appointed as members of the Court by the Chancellor shall be twenty.

(6) The number of persons to be elected as members of the Court by associations or other bodies approved in this behalf by the Chancellor shall not exceed ten.

(7) Thirty persons shall be elected from their own body as members of the Court by donors of a sum of not less than five hundred rupees and not more than twenty thousand rupees to or for the purposes of the University.

(8) Save as otherwise provided, members of the Court other than *ex-officio* members shall hold office for a period of three years :

Provided that teachers elected under head (iii) of Class III of sub-section (1) of section 16 shall hold office so long only within the said period as they continue to be teachers.

3. (1) The members of the Executive Council, in addition to the Vice-Chancellor and the Treasurer, shall be—

Constitution of the Executive Council.

Class I.—Ex-officio members.

- (i) The Judicial Commissioner of Oudh.
- (ii) The Deans of the Faculties.

Class II.—Other members.

- (i) Six members of the Court, of whom two shall be members of the British Indian Association of Oudh, elected by the Court at its annual meeting.
- (ii) Two Principals elected by the Principals and one Provost elected by the Provosts.
- (iii) Two members elected by the Academic Council from its own body.
- (iv) Four members appointed by the Chancellor.

(2) Members other than *ex-officio* members shall hold office for a period of three years:

Provided that members elected by the Court or by the Academic Council shall hold office so long only within the said period as they continue to be members of the Court or of the Academic Council respectively.

4. Subject to the provisions of the Act, the Executive Council shall have the following powers, namely :—

- (a) to institute, at its discretion, such Professorships, Readerships, Lecturerships, or other teaching posts as may be proposed by the Academic Council ;
- (b) to abolish or suspend, after report from the Academic Council thereon, any Professorship, Readership, Lecturership, or other teaching post ;
- (c) to appoint, in accordance with the Statutes officers, teachers, and other servants of the University ;
- (d) to appoint examiners after considering the recommendations of the Academic Council ;
- (e) to delegate, subject to such conditions as may be prescribed by Regulations made by the Executive Council, its power to appoint examiners, officers, teachers, and other servants of the University to such person or authority as the Executive Council may determine ;
- (f) to manage and regulate the finances, accounts, investments, property, and all administrative affairs whatsoever of the University, and for that purpose to appoint such agents as it may think fit ;
- (g) to accept bequests, donations, and transfers of property to the University :
provided that all such bequests, donations, and transfers shall be reported to the Court at its next meeting ;
- (h) to provide the buildings, premises, furniture, apparatus, equipment, and other means needed for carrying on the work of the University

- (i) after report from the Finance Committee to enter into, vary, carry out, and cancel contracts on behalf of the University ; and
- (j) to invest any moneys belonging to the University, including any unapplied income, in any of the securities described in section 20 of the Indian Trusts Act, 1882, or in the purchase of immovable property in India, with the like power of varying such investments; or to place on fixed deposit in any Bank approved in this behalf by the Local Government any portion of such moneys not required for immediate expenditure.

5. (1) The members of the Academic Council, in addition to the Vice-Chancellor, shall be :—

Class I.—Ex-officio members.

- (i) The Deans of the Faculties ;
- (ii) The Librarian of the University ;
- (iii) The Proctor of the University ;
- (iv) The Professors and Readers ; and
- (v) The Principals.

Class II.—Other members.

- (i) One Provost nominated by the Vice-Chancellor ;
- (ii) Two members elected by the lecturers from their own body ; and
- (iii) Persons, if any, not exceeding three in number and not being teachers, appointed by the Chancellor on account of their possessing expert knowledge in such subjects of study as may be selected by the Academic Council as constituted under class I and heads (i) and (ii) of class II.

(2) The Academic Council as constituted under sub-clause (1) shall co-opt as members, teachers of the University not exceeding one-tenth of its number as so constituted.

(3) Members other than *ex-officio* members shall hold office for a period of three years :

Provided that Lecturers elected under head (ii) of class II and teachers of the University co-opted as such shall hold office so long only within the said period as they continue to be lecturers and teachers respectively.

6. The Academic Council shall have the following Powers of the Academic Council, powers, namely :—

- (a) to make proposals to the Executive Council for the institution of Professorships, Readerships, Lecturerships or other teaching posts, and in regard to the duties and emoluments thereof ;
- (b) to make Regulations for and to award in accordance with such Regulations, Fellowships, Scholarships, Exhibitions, Bursaries, Medals, and other rewards ;
- (c) to recommend the appointment of examiners after report from the Faculties concerned ;
- (d) to control and manage the University Library or Libraries, to frame Regulations regarding their use, and to appoint a Library Committee under the general control of the Academic Council to manage the affairs of the Library ;
- (e) to formulate, modify or revise, subject to the control of the Executive Council, schemes for the constitution or re-constitution of Faculties and for the assignment of subjects to such Faculties ;
- (f) to assign teachers to the Faculties; and

(g) to promote research within the University, and to require reports on such research from the persons engaged therein.

7. (1) The items of new expenditure in the financial estimates to be referred by the Executive Council to the Committee of Reference shall be—

(a) in the case of non-recurring expenditure, any item of ten thousand rupees or over, and

(b) in the case of recurring expenditure, any item of three thousand rupees or over.

(2) The Committee of Reference shall, on or before such date as may be prescribed in this behalf by the Ordinances, consider all items of expenditure referred to them by the Executive Council under sub-clause (1), and shall make and communicate to the Executive Council as soon as may be, their recommendations thereon.

(3) If the Executive Council, at any time after the consideration of the annual financial estimates by the Court, proposes any revision thereof involving recurring or non-recurring expenditure of the amounts respectively referred to in sub-clause (1), the Executive Council shall refer the proposal to the Committee of Reference which may require that the proposal shall be laid before the Court for its decision thereon.

(4) The Committee of Reference shall be entitled to inspect any reports from the Executive Council or the Academic Council relating to any item of proposed expenditure referred to the Committee under sub-clause (1) or sub-clause (3) and to require that the proposal shall be considered at a joint meeting of the Committee and of the Executive Council. At any such joint meeting the Vice-Chancellor shall preside.

8. (1) Each Faculty shall consist of—

The Faculties.

- (i) the Professors and Readers of the Departments comprised in the Faculty ;
- (ii) such teachers of subjects assigned to the Faculty as may be appointed to the Faculty by the Academic Council ;
- (iii) such teachers of subjects not assigned to the Faculty but having, in the opinion of the Academic Council, an important bearing on subjects so assigned as may be appointed to the Faculty by the Academic Council ; and
- (iv) such other persons as may be appointed to the Faculty by the Academic Council on account of their possessing expert knowledge in a subject or subjects assigned to the Faculty.

(2) The total number of members of each Faculty shall not exceed in the case of the Faculties of Arts and Science thirty, and in the case of any other Faculty fifteen, except with the sanction of the Chancellor given on the request of the Academic Council.

9. Subject to the provisions of the Act, each Faculty shall have the following powers, namely :—

Powers of the Faculties.

- (a) to constitute Committees of Courses and Studies;
- (b) to recommend to the Academic Council, after consulting the Committees of Courses and Studies the names of examiners in subjects assigned to the Faculty.

10. There shall be a Board of Co-ordination composed of the Vice-Chancellor, who shall be Chairman thereof, the Deans of the Faculties and the Registrar, to organize the teaching of the

Board of Co-ordination.

University, and in particular to co-ordinate the work and time-tables of the various Faculties, and to assign lecture rooms, laboratories, and other rooms to the Faculties.

11. (1) The Dean of each Faculty shall be the executive officer of the Faculty, and shall preside at its meetings. He shall hold office for three years.

The Dean.

(2) He shall issue the lecture lists of the University in the Departments comprised in the Faculty and shall be responsible for the conduct of teaching therein.

(3) He shall have the right to be present and to speak at any meeting of any Committee of the Faculty but not to vote unless he is a member of the committee.

12. (1) Every College and Hall not maintained by the Management of Colleges and Halls. University shall be managed by Committee of Management the constitution of which shall be reported to the Executive Council.

(2) The appointment of the teachers and superintending staff of every such College or Hall shall be made by the Committee of Management thereof, and all such appointments shall be reported to the Executive Council.

(3) Every student not residing in a College or Hall shall be attached to a College or Hall for tutorial help and disciplinary supervision, and for such other purposes as may be prescribed by the Ordinances.

13. The Court may, on the recommendation of the Executive Council, by a resolution passed with the concurrence of not less than two-thirds of the members present at the meeting withdraw any degree or diploma conferred by the University.

Withdrawal of degrees and diplomas.

14. (1) All proposals for the conferment of honorary degrees shall be made by the Honorary degrees. Academic Council to the Executive Council and shall require the assent of the Court before submission to the Chancellor for confirmation :

Provided that in cases of urgency the Chancellor may act on the recommendation of the Executive Council only.

(2) Any honorary degree conferred by the University may, with the sanction of the Chancellor, be withdrawn by the Court on the recommendation of the Executive Council.

15. The following persons shall, on payment of such Registered graduates. fees and subject to such conditions as may be prescribed by the Statutes, be entitled to have their names enrolled in the register of registered graduates and to enjoy all the privileges of registration, namely :—

(a) all graduates of three years' standing or upwards of any University in British India incorporated by any law for the time being in force or of any University in the United Kingdom, who ordinarily reside in Oudh and within five years from the commencement of the Act apply to the University to be granted *ad eundem* degrees of the University ;

(b) all graduates of the University of three years standing and upwards.

16. There shall be the following officers, namely :—
Officers.

(i) a Proctor for the maintenance of the general discipline of the University, to whom the Vice-Chancellor may delegate such of his disciplinary powers as he may think fit ; and

(ii) a Librarian for the University Library.

17. (1) Subject to the provisions of clause (c) of sub-section (1) of section 49 and of clause 18, appointments to Professorships and Readerships shall be made on the nomination of committees of selection constituted for the purpose as follows, namely :—

- (i) the Vice-Chancellor ;
- (ii) the Dean of the Faculty concerned ;
- (iii) two members elected by the Executive Council ;
- (iv) two members elected by the Academic Council; and
- (v) three members, two of whom shall not be officers of the University or teachers, appointed by the Chancellor.

(2) Committee of selection appointed under sub-clause (1) shall report to the Executive Council which shall, if it accepts the nomination of the committee, make the appointment to the post accordingly. If the Executive Council does not accept the nomination of the committee it shall refer the case to the Chancellor, who shall make such appointment as he thinks fit.

18. (1) Of the Professorships not less than one-fourth shall be filled on the nomination of committees of selection constituted for the purpose in the United Kingdom.

(2) Such committees of selection shall be constituted as follows, namely :—

- (i) two members resident in the United Kingdom appointed by the Academic Council, and
- (ii) if the Secretary of State for India thinks fit three members resident in the United Kingdom appointed by the said Secretary of State.

(3) The Executive Council shall consider the report of a committee of selection constituted under sub-clause (2), and shall, if it accepts the nomination of the committee, make the appointment to the post accordingly. If the Executive Council does not accept the nomination of the committee, it shall refer the case to the Chancellor, who shall make such appointment as he thinks fit.

(4) Nothing in this clause shall apply to appointments made by the Chancellor under clause (c) of sub-section 1 of section (40).

19. Appointments to teaching posts other than Professorships and Readerships shall, subject to the provisions of the Act and the Statutes, be made in the manner prescribed by the Ordinances.

Appointment of Lecturers and other teachers.

RECEIVED

OCT 9 1921

THE PROCEEDINGS
OF THE
Representative Council of Missions
United Provinces.
AND
REPORTS OF ITS COMMITTEES.

June, 1921]

BULLETIN

No. 91

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It has been agreed that the Council issue an occasional Bulletin to contain the minutes of the Council and the reports of Committees. This is to have a wide circulation within the Provinces and the names of any are solicited who are interested in the proceedings of the Council of Missions. It should be noted that only those resolutions which appear in the Proceedings of the Council have behind them the considered judgment and approval of the Council. Such other resolutions and findings as appear in the reports of the Committees represent only the judgment of the Committee concerned.

OFFICERS.

<i>Chairman :</i>	..	The Right Rev. The Lord Bishop of Lucknow, Allahabad.
<i>Vice-Chairman :</i>	..	The Rev. Bishop F. W. Warne, D.D., Lucknow.
<i>Secretary :</i>	..	The Rev. Geo. W. Briggs, Cawn- pore.
<i>Treasurer :</i>	..	N. K. Mukerji, Esq., Allahabad.

EXECUTIVE COMMITTEE.

The Officers, and Rai A. C. Mukerji Bahadur, The Rev. J. N. Carpenter, D.D., and The Rev. Ray C. Smith.

LIST OF MEMBERS.

(a) **Representative Members.**

- The Rev. G. C. Askew (B. M. S.), Agra.
 The Rev. T. C. Badley (M. E. C.), Lucknow.
 The Rev. Canon J. S. C. Banerji,* Allahabad.
 The Rev. Geo. W. Briggs (M. E. C.), Cawnpore.
 Mrs. M. H. Briggs (The Women's Teachers' Confer-
 ence), Cawnpore.
 A. E. Butler, Esq: (Bible Society), Allahabad.
 The Rev. J. N. Carpenter, D.D. (C. M. S.), Allahabad.
 The Rev. C. Phillips Cape (W. M. S.), Lucknow.
 The Rev. J. R. Chitambar,* Lucknow.
 The Rev. A. Crosthwaite (Lucknow Dios. Bd. of Missions),
 Moradabad.
 H. David, Esq.,* Allahabad.
 J. M. David, Esq.,* Allahabad.
 Miss. M. Dennison (Y. W. C. A.), Jubbulpore.
 The Rev. Canon B. H. P. Fisher (Lucknow Dios. Bd.
 of Missions), Cawnpore.
 M. W. Harlow, Esq., (Y.M.C.A.), Allahabad.
 Mrs. C. A. R. Janvier (A. P. M.), Allahabad.

* Representing the Indian Christian Community.

CALENDAR

Mass Movement Committee of the United Provinces Representative Council of Missions.

1921-22

- I. **Regular Meeting of the Mass Movement Committee and Conference Methodist Episcopal Church, Cawnpore, August 24th and 25th, 1921.**
All working on problems connected with Mass Movements are invited to come. Notify well in advance the Convener of the Committee and the Rev. G. W. Briggs, 15/5 Civil Lines, Cawnpore.
- II. **Short Course in Agriculture for Village Workers** at the Agricultural Institute, Allahabad, latter part of August or early part of September. Notify well in advance Dr. L. A. Kenoyer, Agricultural Institute, Allahabad, concerning all workers who hope to attend.
- III. **Primary School Teachers' Institute, M. E. Church, Cawnpore, October, 13th to 27th.**
Courses in Beacon Method of Teaching to read and in Beginners Number Work. Open to Missionaries and Teachers. Attendance limited to seventy-five. A second Institute will be conducted at the same place in the Spring of 1922 just after the Holi Holidays. Notify Mrs. G. W. Briggs, 15/5 Civil Lines, Cawnpore, well in advance.
- IV. **Mass Movement Conference in Hindustani** for North-west end of Provinces in Bareilly at the close or the Convention in late Winter or early Spring of 1922. Missions are invited to send two delegates for each district they work. Notify Rev A. G. McGaw, Etah, at an early date.
- V. **Mass Movement Conference in Hindustani** for the South-east end of the Provinces, at the Agricultural Institute, Allahabad, during the early rainy season of 1922. Notify the Rev. A. W. McMillan, Kachwa, Mirzapur Dist. of any who will be going.

RAY C. SMITH,

*Convener of the Mass Movement Committee of the
United Provinces Representative Council of Missions,*

FATEHPUR, U. P.

Dr. L. A. Kenoyer (A. P. M.), Allahabad.
 The Rev. A. W. McMillan (L. M. S.), Kachwa,
 Mirzapur District.
 Miss A. B. Mount (Z. B. M. M.), Allahabad.
 Rai A. C. Mukerji Bahadar (N. M. S.), Benares.
 N. K. Mukerji, Esq. (N. I. C. T. & B. S.), Allahabad.
 The Rev. W. K. Norton (B. C. H. M. of I.), Benares.
 The Rev. J. T. Robertson (M. E. C.), Roorkie.
 The Rev. Ray C. Smith (A. P. M.), Fatehpur.
 Miss D. N. Snelson (C. M. S.), Meerut.
 The Rev. L. Steele (C. M. S.), Agra.
 The Rev. C. H. Thomson (M. C. M. S.), Mahoba.
 The Rev. M. T. Titus (M. E. C.), Moradabad.
 Miss M. Whitekar (Z. B. M. M.), Lucknow.
 Miss A. Wishart (W. U. M. S.), Allahabad.

(b) **Co-opted Members.**

Dr. J. R. Ashton, Kachwa, Mirzapur District.
 The Rev. B. T. Badley, Shahjahanpur.
 S. W. Bobb, Esq., Allahabad.
 The Rev. J. B. Frank, Roorkie.
 The Rev. J. Grant, Mirzamurad, District Benares.
 Prof. H. A. Hanson, Lucknow.
 The Rev. A. J. Harvey, Lucknow.
 The Rev. J. R. Hudson, Benares.
 The Rev. C. A. R. Jauvier, D.D., Allahabad.
 N. Jordan, Esq., Moradabad.
 The Rt. Rev. The Lord Bishop of Lucknow, Allahabad.
 Miss F. L. Nichols, Lucknow.
 The Rev. F. M. Perrill, Ballia.
 The Rev. Bishop F. W. Warne, D.D., Lucknow.

REPRESENTATIVES TO THE NATIONAL
 MISSIONARY COUNCIL

For 1919-1921, The Rev. Geo. W. Briggs.
 For 1920-1922, The Rev. Ray C. Smith.
 For 1921-1923, Rai A. C. Mukerji Bahadur.

• STANDING COMMITTEES.

(The first named is the Convener.)

Comity : The Rev. A. J. Harvey, Lueknow, The Rev. G. C. Askew, The Rev. C. Phillips Cape, The Rev. A. Crosthwaite, The Rev. C. H. Thomson and The Rev. M. T. Titus.

Survey : The Rev. Ray C. Smith, Fathepur, The Rev. Geo. W. Briggs, The Rev. Dr. J. N. Carpenter and The Rev. Cauon B. H. P. Fisher.

Mass Movement : The Rev. Ray C. Smith, Fathepur, The Rev. B. T. Badley, The Rev. J. R. Chitambar, The Rev. A. Crosthwaite, The Rev. J. B. Frank, The Rev. J. Grant, The Rev. J. R. Hudson, N. Jordan, Esq., Dr. L. A. Kenoyer, N. K. Mukerji, Esq., The Rev. A. W. McMillan, The Rev. F. M. Perrill, The Rev. J. T. Robertson and The Rev. M. T. Titus. *Co-opted Members :* Miss E. E. Donohugh, The Rev. E. Fieldhouse, Miss W. Gabrielson, The Rev. J. H. Harrison, The Rev. R. John, The Rev. G. H. Kay, The Rev. J. H. Lawrence, The Rev. A. G. McGaw, The Rev. G. B. Ogden, Miss J. I. Peters, The Rev. H. J. Sheets and Dr. J. C. Taylor.

Young People's Work : The Rev. J. R. Chitambar, Lueknow, M. W. Harlow, Esq., and N. Jordan, Esq. *Co-opted Members :* The Rev. A. Ralla Ram and Mrs. J. H. Wilkie.

Christian Literature : N. K. Mukerji, Esq., Allaha-
bad, The Rev. B. T. Badley, A. E. Butler, Esq., The
Rev. C. Phillips Cape, The Rev. J. R. Chitambar, The
Rev. A. Crosthwaite, The Rev. A. W. McMillan and
The Rev. F. M. Perrill. *Co-opted Members :* P. L. Ajiz,
Esq., Miss Phoebe Emery, The Rev. Dr. J. J. Lueas,
The Rev. W. Maehin and The Rev. Ahmad Shah.

Education : The Rev. T. C. Badley, Lueknow, The Rev. G. C. Askew, The Rev. Canon B. H. P. Fisher, The Rev. J. B. Frank, The Rev. Dr. C. A. R. Janvier, N. Jordan, Esq., Rai A. C. Mukerji Bahadur and Miss F. M. Nichols. *Co-opted Members :* Miss L. M. Emmett and Miss A. Kirby. *Co-opted Members of the Missionary Educational Union :* The Rev. J. H. Allen, The Rev. G. C. Askew, The Rev. M. S. Douglas, N. K. Ghosh, Esq., Dr. J. J. Ghose, Dr. L. A. Kenoyer, The Rev. W. Machin, E. M. Moffatt, Esq., The Rev. F. Donald Sully and The Rev. R. D. Wellons.

Medical Work : Dr. J. R. Ashton, Kachwa, Mirzapur District. *Co-opted Members :* Miss C. B. Adderley, M. D., Mrs. A. Blair, M. D., Miss K. A. Dawson, M. D., Miss E. Gimson, M. D., Mrs. J. C. Taylor, M. D. *Consultative Member :* Miss C. P. Kipp, M. D.

Public Questions : The Rev. J. R. Hudson, Benares, The Rev. Geo. W. Briggs, H. David, Esq., The Rev. Canon B. H. P. Fisher, The Rt. Rev. The Lord Bishop of Lucknow, Miss A. B. Mount, Rai A. C. Mukerji Bahadur, N. K. Mukerji, Esq., and The Rev. Bishop F. W. Warne.

Women's Work : Miss A. B. Mount, Allahabad, Mrs. C. A. R. Janvier, Miss D. N. Snelson, Miss M. Whitekar and Miss A. Wishart. *Co-opted Members :* Mrs. N. Jordan, Mrs. N. C. Mukerji, Miss M. Speneer and Mrs. J. H. Wilkie.

Indian Church : The Rev. J. R. Chitambar, Lueknow, The Rev. B. T. Badley, The Rev. Canon J. S. C. Banerji, The Rev. A. Crosthwaite, H. David, Esq., The Rev. J. B. Frank, N. Jordan, Esq. and Rai A. C. Mukerji Bahadur. *Co-opted Members :* N. K. Ghosh, Esq., and The Rev. Ahmad Shah.

Economic Improvement : Prof. H. A. Hanson, Lucknow, S. W. Bobb, Esq., The Rev. Geo. W. Briggs,

The Rev. A. Crosthwaite, The Rev. Canon B. H. P. Fisher, The Rev. J. B. Frank, The Rev. J. Grant, M. W. Harlow, Esq., Dr. L. A. Kenoyer, The Rev. A. W. McMillan, The Rev. W. K. Norton, The Rev. F. M. Perrill, The Rev. L. Steele and The Rev. C. H. Thomson. *Co-opted Members* : The Rev. Ahmad Shah, The Rev. G. Anstie Smith and W. H. Wiser, Esq.

Work among Muslims : The Rev. M. T. Titus, Moradabad, The Rev. G. C. Askew, The Rev. C. Phillips Cape, The Rev. A. J. Harvey, N. Jordan, Esq, and Miss A. B. Mount. *Co-opted Members* : The Rev. W. Machin, The Rev. S. M. Paul, The Rev. Saadat Ullah, The Rev. Ahmad Shah and Miss M. Spencer.

Temperance : The Rev. C. Phillips Cape, Lucknow, The Rev. J. R. Hudson, Rai A. C. Mukerji Bahadur and The Rev. M. T. Titus. *Co-opted Member* : Mrs. F. B. Price.

Rural and Vocational Education : The Rev. Ray C. Smith, Fatehpur, Mrs. M. H. Briggs, The Rev. A. Crosthwaite and Dr. L. A. Kenoyer. *Co-opted Members* : Miss E. O. Carpenter, Miss E. E. Donohugh, The Rev. S. V. Kidd and Miss Stewart.

SPECIAL COMMITTEE.

Lantern Slides : The Rev. A. W. McMillan, Kachwa, District Mirzapur, The Rev. B. T. Badley and M. W. Harlow, Esq. *Co-opted Member* : W. H. Wiser, Esq.

PROCEEDINGS.

The Representative Council of Missions in the United Provinces met for its Tenth Annual Session at Bishop's Lodge, Allahabad, at 7-30. a.m. on April 6th, 1921. Three sessions were held on the 6th of April and two the 7th.

FIRST SESSION.

The Chairman, The Rt. Rev. The Lord Bishop of Lucknow, presided and conducted the devotions.

The roll was called. Twenty-seven members of the Council were present.

The Secretary reported the following **changes in the membership**: Mrs. C. A. R. Janvier of the American Presbyterian Mission in place of Miss M. P. Forman; Dr. L. A. Kenoyer of the American Presbyterian Mission in place of Professor C. D. Thompson; The Rev. J. T. Robertson of the Methodist Episcopal Church in place of Miss M. A. Livermore; The Rev. J. R. Chitamber to represent the Indian Christian Community in place of N. Jordon, Esq.; J. M. David, Esq. to represent the Indian Christian Community in place of the Rev. Dina Nath, and Miss D. M. Snelson of the Church Missionary Society in place of Miss M. Stratton.

The following were **seated for this session** of the Council: The Rev. Ahmad Shah in place of The Rev. Canon B. H. P. Fisher; W. M. Harlow, Esq. in place of J. W. Stanley, Esq; The Rev. J. T. Robertson in place of Miss M. A. Livermore and The Rev. A. E. Hubbard in place of The Rev. G. C. Askew.

The Secretary reported that H. David, Esq., The Rev. J. R. Chitamber, J. M. David, Esq., and The Rev. Canon J. S. C. Banerji had been **elected to represent the Indian Christian Community** for the coming year.

The following members wrote expressing regret at not being able to attend the meeting of the Council: Miss M. McKenzie, M. D., Mrs. M. H. Briggs, The Rev. W. V. K. Treanor, The Rev. Canon J. S. C. Banerji, and H. David, Esq.

It was ordered that certain **rules** governing procedure be collected and printed in the next number of the Bulletin. (See Appendix I.)

The **hours of meeting** were fixed at 7-30 to 10 A. M., 3 to 5 P. M., and 6 to 7 P. M.

The minutes of the last annual meeting, as printed in the Bulletin dated June, 1920, were passed.

The minutes of the Executive Committee held at Allahabad on November 22nd, 1920 were passed as printed in the Bulletin dated December, 1920.

The minutes of the Executive Committee meeting held at Bishop's Lodge, Allahabad, on April 5th, 1921, were passed (See Appendix II.)

The Secretary read his report (See Appendix III.)

The reports of the Treasurer and the Auditor were read and accepted (See Appendix IV.)

A. Sub-Committee consisting of The Rev. Ray C. Smith, The Rev. C. Phillips Cape, and N. K. Mukerji, Esq., was appointed to consider and report on the **question of finances**.

To this committee was also referred the question of **Representation on the Council**, and the **applications** of the Lucknow Conference of the Methodist Episcopal Church and of the Boys' Christian Home Mission of India for membership on the Council.

The following resolution was passed :

Resolved : That we suggest to the Missionary Societies that membership on the Council be not limited merely to foreign Missionaries; and that in the opinion of this Council it is most desirable that wherever possible the representation of Missionary Societies should include a certain proportion of Indians.

A Nominating Committee was appointed, consisting of the officers of the Council and Conveners of the Standing Committees. The Rev. J. R. Chitamber was chosen to represent the Committee on Young People's Work and The Rev. J. B. Frank to represent the Committee on the Indian Church.

The action of the Executive Committee on the **communication from the Punjab Representative Council of Missions** on the subject of representation on the Councils (See Appendix V.) was confirmed. It is as follows: "It was recommended that a reply be sent stating that this Council approves of the principle suggested by the Committee of the Punjab Representative Council of Missions, but believes that the constitution of this Council makes ample provision for the representation of the Indian Churches."

It was voted to take up the discussion of the **conscience clause** at the session at 6 P. M. and to invite the Rev. Dr. C. A. R. Janvier to be present and to speak.

The Rev. Ray C. Smith presented the report of the Special Committee to consider the **Report of the Commission on Rural Education** (See Appendix VI.) The following resolutions were passed :

Resolved : (1) That the situation created by the Mass Movement is such that village education should have a place in mission policy co-ordinate with evange-

listic work, even though it involves a re-adjustment of the educational policy.

(2) That since economic uplift is so essential as a pre-requisite to a proper solution of the village education problem, Mission Boards should strengthen their work at this point.

(3) That we approve in general of the scheme for Primary, Vocational Middle and Normal Schools as outlined in the report of this Committee.

(4) That the suggestion of the Committee as to inter-mission co-operation in the outlining of teachers' institutes, of primary education courses and of supervision be approved.

(5) That the Council establish a Standing Committee on Rural and Vocational Education.

(6) That the Council change the name of its Committee on Industry and Agriculture to that of Economic Improvement.

Dr. L. A. Kenoyer made a statement concerning his desire to make the **Agricultural Institute** of the largest possible **service to vocational and rural education**. The following resolution was passed:

Resolved: That this Council accept with hearty thanks Dr. Kenoyer's offer to open a vocational middle school for the training of middle school teachers in connection with the Allahabad Agricultural Institute; and that in preparing courses for the same he be requested to seek the co-operation and advice of the Committee on Rural and Vocational Education.

SECOND SESSION

3 P. M.

It was ordered that a **Standing Committee on Temperance be formed.**

The Rev. Ray C. Smith presented the **report of the Mass Movement Committee** (See Appendix VII.)

The following resolutions were passed :

Resolved: (1) That this Council approves of the activities of the Mass Movement Committee in promoting the Rural Life Conference for missionaries and the Short Course in Agriculture for village workers, conducted at the Agricultural Institute, Allahabad, and the Primary Teachers' Institute conducted by Mrs. Briggs at Cawnpur; and urges that Missionaries make full use of these facilities for their work.

(2) That this Council believes that there should be a simple paper in Hindi for village Christians; commits the development of this paper to the Mass Movement Committee; approves of the choice of the Rev. Dr. J. H. Lawrence as Editor and favours securing the co-operation of various Missions in the Mass Movement fields of the Hindi-speaking area and also of the North India Christian Tract and Book Society.

(3) That this Council approves of the holding by the Mass Movement Committee of two annual Conferences in the vernacular and undertakes to print in the Bulletin, subject to the judgement of the Executive Committee, at least the conclusions of such Conferences and a brief synopsis of their proceedings.

The Rev. T. C. Badley presented the **report of the Committee on Education** (See Appendix VIII.) The following resolution was passed :

Resolved: (1) That in view of the past services of the Missionary Bodies in the field of education in this

country, and the recognition thereof by the Government, two representatives be allowed on the new Board of Intermediate and Secondary Education, one for the schools, and the other for the colleges.

(2) That in the event of a **conscience clause** coming into effect, the existing Mission Schools and Colleges be given at least a year's time to adjust themselves to the requirements, and that the Council appoint a Committee to wait upon the Government immediately to fully represent their views on the question.

THIRD SESSION

6 A. M.

The subject of **education** was continued. The following resolutions were passed :

Resolved : (1) That the attention of the Government of the United Provinces be drawn to a newspaper report and of the answer given to a question asked in the Council, which seems to indicate that a **conscience clause** will be introduced next July; that information be requested as to the exact wording of the question and the reply ; and that a full definition of the Government's policy be asked for.

(2) That in the event of Government's reply indicating that a conscience clause is to be introduced, (a) a strong protest be raised against the introduction of a radical change in policy so seriously affecting Mission Schools and Colleges without longer notice to them; and (b) in view of the grave issues involved Government be requested to postpone action in this matter for one year in order to give time for full consultation with Home Boards, and for the making of arrangements to meet the changed conditions.

It was ordered that the Executive Committee deal with the reply which Government may make.

FOURTH SESSION.

7-30 A. M. *April 7th*, 1921.

The Rev. Bishop F. W. Warne, D. D., led the devotions.

The discussion on the report of the Committee on Education was continued.

The following resolution was passed :

In view of the extensive Government-aided educational work of Missions in the United Provinces, which is vitally connected with the life of the community, *Resolved* : That in the event of the **conscience clause** being enacted, the Council would recommend to the Missions engaged in educational work in the United Provinces that they endeavour to continue to **co-operate** with Government for a period of at least two years from the date of the conscience clause going into effect.

Professor H. A. Hanson presented the **report of the Committee on Industry and Agriculture** (See Appendix IX.) The following resolutions were passed :

Resolved : (1) That the attention of Missionaries interested in the economic uplift of the people be drawn to the genuine willingness of the United Provinces Poultry Association to encourage and assist in the production of improved breeds of poultry in these Provinces.

(2) That this Council urges that in the interests of the Christian community efforts be made to foster this industry concerning which enquiries should be addressed to the Secretary, United Provinces Poultry Association, Lucknow.

(3) That in view of the practically universal agreement that the co-operative movement is of most vital importance in the economic improvement of our Christian Community, and of the depressed classes in general; and in view of the fact that the United Provinces Christian Central Bank is the proper medium for carrying on this work in these Provinces, this Council urges missionary workers and organizations and Christian laymen to vigorously support the Bank, especially by the formulation of plans for the organization of societies and the purchase of shares in the Bank.

(4) That this Council approves the general plan of the sub-committee of this committee for the organization of a Co-operative Purchase and Sales Society for hides, bristles and other articles; and suggests that the finances for the training of men in improved methods in these trades would most properly be undertaken by the areas which would find it possible to use them.

The Rev. C. Phillips Cape presented the **report of the Public Questions Committee**. The following resolutions were passed:

Resolved: (1) That in view of the appointment by the Government of the United Provinces of a Committee to consider alterations in the Excise Act and its rules, this Council inform that Committee that it desires the following amendments and alterations to be made:

- (a) A drastic limitation of the hours of sale of drink and drugs.
- (b) The exclusion of all persons under sixteen years of age from drink shops.
- (c) The imposition of deterrent penalties for all breaches of the licensing laws.

- (d) The abolition of the auction system.
- (e) The converting of Excise Advisory Committees into Licensing Boards with power to determine the number and the situation of shops for the sale of excisable commodities; a majority of the members of such Boards to be elected every three years by a special electorate; and that this experiment should be made at once in some municipality.
- (f) That no minimum number of liquor and drug shops be fixed as at present.
- (g) That local option be granted to municipalities and other areas clearly desiring it and petitioning for it.
- (h) That there be a substantial reduction in the number of shops licensed for the sale of intoxicating drugs.
- (i) That after the opening sentence in paragraph 11 in section 86 (page 49) of the Excise Manual these words be inserted "Registered members of criminal tribes shall not be allowed to resort to the shop."
- (j) That sales of *tari* shall not be made to persons under sixteen.
- (k) That no country spirit shops be permitted in military cantonments.
- (l) That no shop for the sale of intoxicating drinks or drugs shall be permitted within one mile of the centre of the hostels connected with the Universities of Allahabad and Lucknow; or within half a mile of any recognized school.
- (m) That under no circumstances shall temporary shops for the sale of intoxicants be licensed in connection with fairs or *melas*.

(2) That this Council respectfully requests that its representative, the Rev. M. T. Titus, be allowed to give evidence on these and cognate subjects before the Committee.

(3) That the Minister of Education be requested to arrange in all recognized educational institutions for teaching concerning the injurious results of alcoholic beverages and intoxicating drugs.

(4) That this Council believes that the manufacture and sale of intoxicating liquor for beverages is definitely opposed to the best interests of the people and to the Kingdom of God, and recommends Christians everywhere to work and pray for the total and permanent cessation of the common manufacture and sale of alcohol for beverage purposes.

(5) That this Council, under a deep conviction of the gravity of the situation with regard to the consumption and sale of intoxicants and of the grave moral perils arising from this source which confront the Nation and the Church, and having regard to the direct responsibility resting upon the Church of Christ for the destruction of the drink evil, affirm that it is a splendid privilege of Christian service to set an example of personal abstinence from the use of intoxicating liquors and beverages.

The Special Committee on **Finance and Representation** reported. The following resolutions were passed :

Resolved : (1) That, roughly, the basis of subscriptions from participating Societies to the Treasury of this Council be Rs. 1-8 for each missionary (including wives of missionaries) working in the United Provinces, with a minimum of Rs. 30.

(2) That, until further notice, the following assessments be made :

	Rs.
American Presbyterian Mission ..	130
Church Missionary Society ..	115
Baptist Missionary Society ..	30
United Christian Missionary Society ..	35
Bible Society ..	30
London Missionary Society ..	45
Methodist Episcopal Church ..	255
National Missionary Society ..	30
Wesleyan Methodist Mission ..	30
Lucknow Diocesan Board of Missions (S.P.G.) ..	60
Women's Union Missionary Society ..	30
Young Men's Christian Association ..	30
Young Women's Christian Association ..	30
North India Christian Tract and Book Society ..	30
Zenana Bible and Medical Mission ..	60

(3) That the annual subscription to the Bulletin for those residing outside the United Provinces be one rupee, except where copies are for official use.

Note—This will give an income as follows :

From Societies ..	940
From Members (on the old basis of Rs. 2 per member of the Council) ..	90
Sale of Bulletins ..	50
Total ..	Rs. 1,080

(4) That the representation of Missionary Societies on this Council be according to the following schedule :

American Presbyterian Mission	..	4
Baptist Missionary Society	..	1
Church Missionary Society	..	4
United Christian Missionary Society	..	1
Bible Society	..	1
Indian Christian Community	..	6
London Missionary Society	..	2
Methodist Episcopal Church	..	6
National Missionary Society	..	1
Wesleyan Methodist Mission	..	1
Lucknow Diocesan Board of Missions (S.P.G.)		2
Women's Union Missionary Society	..	1
Young Women's Christian Association	..	1
Young Men's Christian Association	..	1
North India Christian Tract and Book Society	..	1
Zenana Bible and Medical Mission	..	2
		<hr/>
	Total	.. 35

(5) That co-option be used to bring the total membership up to forty-five.

(6) That the Swedish Baptist Mission and the Boys' Christian Home Mission of India be offered a representation of one each on this Council.

(7) That the constitution of the Electoral Body for choosing representatives for the Indian Christian Community be as follows :

The Lucknow Diocesan Council	..	6
North India Conference of the Methodist Episcopal Church	..	3
North West India Conference of the Methodist Episcopal Church	..	3

Lucknow Conference of the Methodist Episcopal Church	..	.. 3
Allahabad Presbytery	..	.. 3
Farrukhabad Presbytery	..	.. 3
London Missionary Society	..	.. 2
Wesleyan Methodist Mission	..	.. 2
Baptist Conference	..	.. 1
Disciples' Church Council	..	.. 1
		.. 27
	Total	.. 27

(8) That Missionary Societies and organizations entitled to elect representatives to this Council be advised that in appointing their representatives they should take into consideration the various departments of their work, thus leaving the co-opted membership for the representation of special interests.

The Rev. C. Phillips Cape presented the following resolution :

Resolved : That this Council congratulates the Rev. Geo. W. Briggs upon the publication of his most valuable work on the Chamars.

The Rev. Ray C. Smith presented the **report of the Committee on Survey** (See Appendix X.) and the following resolutions were passed :

Resolved : (1) That this Council ask the National Missionary Council to consider whether it is not desirable to ask the Government to cease collecting in the Census returns information as to Christian denominations.

(2) That Missions be advised to collect and to keep all records made in connection with the recent Census.

(3) That this Council instructs the Survey Committee to collect statistics annually on the forms provided by the National Missionary Council, and to print them in the June Bulletin.

(4) That in regard to the survey of Missions proposed by the Survey Committee of the 'National Missionary Council, as outlined by Messrs. Clark, Cockrane, and Allen of the British Committee on Survey, this Council favours such a survey and asks for a Commission similar to that which was chosen to make the Survey of Rural Education, to undertake the work.

The Secretary read the **report of the Committee on Comity** (See Appendix XI.) The following resolution was passed :

Resolved : That a letter be written by the Secretary of this Council to Lieut. Colonel Vinge, Salvation Army, Bareilly, asking him whether he would be willing to meet a representative of this Council's Comity Committee, together with members of the Society for the Propagation of the Gospel and the Methodist Episcopal Church of Moradabad, with a view to securing greater co-operation in Christian work in the Moradabad District; and a representative of this Council's Comity Committee and representatives of the Methodist Episcopal Church of Badaun, with a view to securing greater co-operation in Christian work in the Badaun District.

The Committees on Young Peoples' Work, Medical Work and the Indian Church did not report.

N. K. Mukerji, Esq. presented the **report of the Committee on Christian Literature** (See appendix XII.) The following resolutions were passed :

Resolved : (1) That this Council, realizing the advantages of presentation of Christian truths through the Vernacular and the English secular press, even when necessary by purchase of space, approves of the action of its Literature Committee in appointing a special committee consisting of the Rev. C. Phillips Cape (Convener), the Rev. Ahmad Shah, the Rev. J. N. Mukand, the Rev. E. Stanley Jones, and

the Rev. Jas. Watt, to promote newspaper evangelism by selecting suitable papers and securing writers for the purpose.

(2) That this Council appeals to the Milton Stewart Evanglistic Fund, through the Rev. J. J. Lucas, D. D., for a contribution of five hundred dollars for financing the scheme ; and, to give the enterprise an immediate start, it request the North India Christian Tract and Book Society to contribute five hundred rupees towards the scheme.

(3) That this Council request the National Missionary Council to take early steps towards the establishment of a Press Bureau for supplying blocks, news items and other materials for Christian periodicals in India.

Miss A. B. Mount presented the **report of the Committee on Women's Work** (See Appendix XIII.) The following resolutions were passed :

Resolved : (1) That in the opinion of this Council a magazine for boys and girls would be more useful than one for girls only.

(2) That this Council commends the foregoing resolution to the Committee on Young People's Work, and suggests that they prepare estimates and make an appeal to the various Missions at work in the United Provinces to contribute towards the publication of a magazine for boys and girls.

(3) That the Committee on Women's Work be asked to correspond with the Committee on Medical Work concerning the teaching of moral hygiene in girls' schools.

The Rev. M. T. Titus presented the **report of the Committee on work among Muslims** (See Appendix XIV.)

The following resolutions were passed:

Resolved : (1) That this Council should earnestly endeavour to organize a special Mission to Muslims within the area of the United Provinces by urgently requesting various Missions that are in a position to do so to set apart at least one person each to devote his whole time to such work, attention being called to the resolution on this subject in the report of the National Missionary Council of 1920, p. 42, which reads as follows :

“ *Resolved* : XVII. That this Council urge upon Missions through the various Provincial Councils, the great desirability in this new era of setting apart workers, both Indian and foreign, who are by their taste and training specially fitted for work among Muslims to do direct evangelistic work for winning educated Muslims and Muslim leaders.”

(2) That in order to create interest in and develop knowledge of the work among Muslims the Committee arrange to hold an annual training conference for Christian workers of not more than five days duration in Mussoorie in either May, June, or September.

(3) That an endeavour be made to secure pictures illustrating Muslim life in India for the purpose of producing illustrated lectures, with a view to having them used by the Mission Boards for educating the home base with regard to the conditions of Muslims in India, and the great need for doing special work among them. [All such pictures should be sent to the Rev. M. T. Titus, Moradabad.]

(4) That Miss A. B. Mount be requested to prepare a list of books and tracts suitable for Muslims which are now obtainable at the various presses in India, and submit the same with the prices ; the list to be printed in a future Bulletin.

(5) That it should be our endeavour to recruit mem-

bers for the Missionaries to Muslims' League from among the members of the United Provinces Representative Council of Missions and that Miss Mount was asked to kindly undertake to secure names.

(6) That a list of books be prepared suitable for reference on the study of Islam for those working among Muslims, or for those wishing to acquaint themselves with the subject.

The Secretary read the **report of the Special Committee on the Hymn Book** (See Appendix XV.)

The Rev. A. W. McMillan read the **report of the Special Committee on Lantern Slides** (See Appendix XVI.)

The following resolutions were passed :

Resolved : (1) That this Council send its thanks to the Lecture Department of the Y. M. C. A., Calcutta, for the way in which it is seeking to help Missions through its efficient and growing lantern slides bureau.

(2) That this Council draw the attention of missionaries in the United Provinces to these and other facilities for the procuring of slides on loan.

(3) That this Special Committee on Lantern Slides be continued and that it proceed in the search for good lantern slides.

W. H. Harlow, Esq. was chosen to take the place of J. W. Stanley, Esq., on the Special Committee on Lantern Slides.

At the request of the Council the Rev. M. T. Titus described briefly the District Council of the Moradabad District, in which Indian laymen in and outside Mission Service have charge of the collection and administration of the finances of the entire evangelistic work (See Appendix XVII.)

The Rev. Ray C. Smith reported the meeting of the National Missionary Council, held at Calcutta in November, 1920.

The Secretary read the **report of the Nomination Committee.** (See pages 2 to 5 of this Bulletin.)

The Council by a unanimous vote expressed their thanks to the Bishop of Lucknow for his cordial hospitality, and to friends in Allahabad who so generously provided entertainment for the members of the Council.

After prayer and the Benediction the Council adjourned.

(Sd.) GEO. W. BRIGGS,
Honorary Secretary

APPENDIX I.

Certain Rules Passed by the Council at Various Times.

(1) "Each Society represented shall be asked to contribute its share of the estimated expenses for the year and each member of the Council Rs. 2 a year, to meet such necessary expenses as printing and postage and a share of the expenses of the National Council." (See Proceedings, 1914, page 11. For the revised assessments to Missionary Societies, see Bulletin No. 9 June, 1921, page 17.)

(2) "That the expenses of Co-opted Members of the Council at the rate of two single Intermediate Fares be paid to the Annual Meetings of the Council and its Standing Committees." (See Proceedings 1916 page 8.)

(3) The travelling expenses of Co-opted Members of the Standing Committees are not paid by the Council.

(4) "It was decided that inasmuch as the six representatives of the Indian Christian Community do not represent any Society that can be responsible for their travelling expenses to the Council Meetings, they be placed on the same basis in this regard as Co-opted Members of this Council." (See Bulletin No. 1, May, 1917, page 11 and revision as per Proceedings June Bulletin, 1921).

(5) "Representative members shall begin to serve on the Council at the close of the Annual Meeting following their election. But a newly elected member is eligible to be a substitute for any representative of his Society who is not able to be present. (See Bulletin No. 3, June, 1918, page 11).

APPENDIX II.

Executive Committee Meeting.

A meeting of the Executive Committee was held at Bishop's Lodge, Allahabad, Tuesday, April 5th, 1921, at 6 P. M.

All members of the committee except Bishop F. W. Warne, D. D., were present.

The meeting was opened with prayer.

The minutes of the last meeting of the Executive Committee were approved, as printed in the Bulletin dated December, 1920.

The proposed agenda for the annual meeting was discussed and arranged.

It was recommended that the Nominating Committee meet at noon on April 6th, at Bishop's Lodge. The Committee is composed of the officers and conveners of the Standing Committees. The Rev. J. R. Chitambar was proposed to represent the Committee on Young People's Work and The Rev. J. B. Frank to represent the Committee on the Indian Church.

It was recommended that the following be seated in the annual meeting :

The Rev. Ahmad Shah in place of The Rev. Canon B. H. P. Fisher ; W. H. Harlow, Esq. in place of J. W. Stanley, Esq.; The Rev. J. T. Robertson in place of Miss M. A. Livermore and The Rev. A. E. Hubbard in place of The Rev. G. C. Askew.

The following changes in membership were read: Mrs. C. A. R. Janvier of the American Presbyterian Mission in place of Miss M. P. Forman; Dr. L. A. Kenoyer of the American Presbyterian Mission in place of Prof. C. D. Thompson; The Rev. J. T. Robertson

of the Methodist Episcopal Church in place of Miss M. A. Livermore; The Rev. J. R. Chitambar to represent the Indian Christian Community in place of N. Jordan, Esq.; J. M. David, Esq., to represent the Indian Christian Community in place of The Rev. Dina Nath, and Miss D. M. Suelson of the Church Missionary Society in place of Miss M. Stratton.

It was noted that the representative of the Women's Union Missionary Society is Miss A. Wishart and not Miss E. Todd, as printed in Bulletins No. 7 and No. 8.

A letter from Miss Faith Parmelee, General Secretary, National Committee, Young Women's Christian Association of India, Burma and Ceylon asking that Miss Martha Dennison be the representative of the Young Women's Association in succession to Miss N. Neve was read. It was recommended that inasmuch as Miss Dennison is not a resident of these Provinces the National Committee be asked to elect a representative from this area. It was further recommended that inasmuch as Miss Dennison expected to be present she be accorded the privileges of a visitor.

It was recommended that visitors be accorded the privileges of the floor.

A communication from the Secretary of the Punjab Representative Council of Missions concerning a change in the constitution of the Councils was read. It was recommended that a reply be sent stating that this Council approves of the principle suggested by the Committee of the Punjab Representative Council of Missions, but believes that the constitution of this Council makes ample provision for the representation of the Indian Churches.

A communication from the Lucknow Conference of the Methodist Episcopal Church asking for representation on the Council was read. It was recommended

that the Methodist Episcopal Church re-adjust its present representation so as to include the new conference.

A communication from the Rev. W. K. Norton of the Boys' Christian Home Mission of India, concerning membership in this Council was read. It was recommended that the Secretary reply that membership in the Council would not secure recognition by Government; but that he should apply to the Conference of Foreign Mission Boards of America for such recognition as would be acceptable to Government. It was voted that the question of representation be referred to the Council.

It was voted that the Secretary report the election of the representatives of the Indian Christian Community on the votes received up to date.

The Rev. Ray C. Smith was chosen to audit the Treasurer's accounts.

The meeting adjourned.

(Sd.) GEO. W. BRIGGS,
Honorary Secretary.

APPENDIX III.

Report of the Secretary for 1920-1921.

During the year there has been a steadily increasing amount of secretarial work. As usual, two Bulletins have been printed.

In 1920 copies of the Memoranda of the Government of India on the subject of the admission into India of **aliens desiring to undertake missionary, educational or other philanthropic work in India** was widely distributed among missionaries in the United Provinces.

In August 1920 the **Report of a Commission of Enquiry on Village Education in India** was published. It was on sale in India in time for consideration by the National Missionary Council in November. It is a most carefully prepared document. After a full consideration by its Committees on Education and Mass Movements, the National Missionary Council **referred** the whole subject to the Provincial Councils for consideration and report. The resolution of the National Missionary Council is as follows :

Resolved : (1) That the Council in warmly welcoming the report of the Commission on Village Education desires to express its gratitude to the members of that Commission for the infinite pains and care which they have bestowed upon their work, and for the deeply interesting report which they have produced.

(2) That the Council are of opinion that the scheme which the report advocates should receive the careful and detailed consideration of a far larger number of Missionaries than are here assembled, but in referring the Report to the several Provincial Councils, it commends to their very careful attention the recommendations contained in the above report of its Special Committee which has dealt with this subject.

(3) That in accordance with the suggestion of the Commission on Village Education (p. 137 of their Report), the National Missionary Council refer to the Standing Committees on Literature and Mass Movements the desirability of urging the Home Boards to do their utmost to meet the special needs arising from the Mass Movements.

(4) That the carrying out of the above resolutions be assigned to the Committee on Christian Education with instructions to consult with the Mass Movements Committee and the Committee on Industry and Agriculture, before bringing in its Report.

(5) That the Council appoint a Special Committee consisting of the Rev. J. Waiz Lall (convener), Professor R. Siraj-ud-din, Rev. H. Gulliford, Rev. G. W. Briggs, Dr. Miss K. M. Bose and the Rev. D. S. Sarvakar to consider the proposals of the Report regarding Script and to report to the next meeting of the Council.

At the meeting of the Executive Committee of this Council, held in Allahabad, November 22, 1920, a **Special Committee** was appointed to consider the report of the Commission and they have prepared recommendations for the consideration of this Council.

During the year the Special Committee on the **Hymn Book** has practically completed its work.

The year has seen the inauguration of the **Reform Governments**. We note with satisfaction that Mr. H. David, a member of this Council, has been nominated as a member of the Legislative Council of the United Provinces as the representative of the Indian Christian Community.

The Survey Committee has given considerable time to the enumeration of Christians in the **Census** which was taken last month. The Rev. Ray C. Smith prepared a **small pamphlet of instruction** which was

circulated throughout these Provinces, and which was used in many other parts of India as well. It will be of importance for this Council to know how far the enumeration of Christians was accurate and the reasons for differences which will appear between Mission and Government figures.

In the December Bulletin a good deal of space is taken up with the report of the Mass Movement Committee. The question of **rural education and farm demonstration methods and other economic activities** belonging to rural life are taken up. The question of **land tenancy** in relation to agricultural work with the depressed classes was discussed. Other topics dealt with were: a **newspaper for Village Christians, co-operative organizations and the co-operative bank; village schools; the census; Mass Movement conferences in Hindustani and aided schools for the depressed classes.** Under the auspices of this committee a **two-weeks institute** in the teaching of reading by the Beacon Method has just been held in Cawnpore. Arrangements and programmes are completed for two Mass Movement conferences to be conducted in Hindustani, one at Bareilly and the other at Allahabad.

The excise and other public questions require the immediate attention of the Public Questions Committee, and this work is now in hand.

Considerable work on the subjects of industry and agriculture has been carried on at the Agricultural Institute in Allahabad. This institution has constantly and cordially co-operated with the committees of this Council in their plans. The **Christian Co-operative Bank** has been making steady progress during the year. It deserves and must have a **larger measure of support** from the various Missions. No

more important means for the improvement of the economic conditions of the depressed classes has been devised than the co-operative movement. The committee is giving special attention to this subject.

The Special Committee on **Lantern Slides** has done some valuable work.

(Sd.) GEO. W. BRIGGS,
Honorary Secretary.

APPENDIX IV.

*Abstract of Cash Account of the Representative Council of Missions, United Provinces,
from 1st April, 1920 to 31st March, 1921.*

		Rs.	a.	p.			Rs.	a.	p.
To Opening balance ..	..	115	5	6	By National Missionary Council..	400	0	0	
„ Missionary Societies ..	..	640	0	0	„ Printing Bulletin ..	305	8	0	
„ Membership fees ..	..	85	0	0	„ „ Census report forms	18	8	0	
					„ Postage & Stationery ..	51	10	6	
					„ Money Order Commissions ..	1	4	6	
					„ Travelling expenses ..	38	8	0	
					„ Sundries ..	1	8	0	
					„ Closing balance ..	23	6	6	
TOTAL ..		840	5	6	TOTAL ..	840	5	6	

Audited and found correct.
RAY C. SMITH,
Auditor.

N. K. MUKERJI,
Honorary Treasurer.

Dated 7th April, 1921.

APPENDIX V.

Communication from the Punjab Representative Council of Missions.

SIALKOT CITY, PUNJAB.

January 17th, 1921.

DEAR FRIEND,

From the date of its organization there has existed in the Punjab Representative Council of Missions a desire that the Indian Churches should be directly represented and in 1919 a Committee was appointed to consider this subject and you will find their report on pages 22 and 23 of the Proceedings of the P. R. C. M. You are requested to give me the information asked for in paragraphs (a), (b), and (c) on pages 23 and 24. If your Council is not meeting before the 15th March kindly send me the opinion of your Executive Committee.

THE REV. GEORGE W. BRIGGS.
15, Cawnpur Road,
Allahabad.

} Very Sincerely Yours
(Sd.) ROBERT MAXWELL

Extracts from the Proceedings of the Eighth Annual Meeting of the Punjab Representative Council of Missions.

XIII. Committee on Constitution.

The following report, prepared by the Convener, Rev. F. J. Western, was presented and accepted :

1. This Committee was appointed at the 1919 meeting of the Council "to consider whether any, and if so what, changes are desirable in the present constitution of the P. R. C. M., in order that it may be able more satisfactorily to represent both the Churches and the Missions in consideration and action upon matters in which both are intimately connected."

2. The Committee notes that in the recommendations of the National Conference, of 1912, it was stated that the membership of the Provincial Council might include "one representative from each of such Church organizations as shall be decided by the Provincial Council" (*Findings*, p. 6). This provision, however, is not included in the constitution of the Punjab Council, which has followed closely the recommendations of the National Conference in stating the "Objects and Duties" of the Council in a way that makes the Council simply one of Missions. Sec. III (2), however, states that it is one of its duties "to keep in touch with all Missions and Church organizations in its own area, and to take such action as may seem desirable with a view to correlate their activities and to promote their co-operation," and Sec. IV (3) speaks of the summoning of Conferences of Missionary bodies and Church organizations to deal with special issues.

3. The question of representation of Indian Christians on the Council has been more than once considered, and in 1916 we asked the constitutive Missions to keep in mind the importance of Indian representation, and also had some discussion of the general objects of our own and other Councils. The National Council has also considered these questions from time to time. The Committee understands that the United Provinces Council has added to its membership of representatives of Missionary Societies four members to represent the Indian Churches, who are elected by an electoral body formed by representatives from various Church organizations. The Committee does not know whether similar action has been taken elsewhere.

4. The Committee believes that the time has come when it should be considered very carefully whether our own and other Councils should not

definitely enlarge the scope of their duties and therewith their schemes of representative membership, so that they should become in effect joint councils of Missions and Churches. Experience has shown that nearly all the subjects considered by our own Council are, or should be, of close concern to the Churches as well as to the Missions. In some matters our Council, being a Council of Missions, has at least come very near to legislating for Churches. Moreover, the Committee believes that Councils more broadly constituted would be able to give very valuable help to both Missions and Churches in the extremely difficult and important questions of their inter-relation, which must gradually find their solution in the years to come.

5. The Committee, however, holds strongly that no radical action could be taken by our Council without the fullest previous consultation with other Councils and with the National Council, and desires that they should be approached on the subject, a draft scheme being put forward as a basis for definite discussion. It therefore recommends Resolutions XVI and XVII to the Council.

6. Pending any such large reconstruction, which if generally agreed with would probably take three or four years to be brought into action, the Committee recommends immediate action in the strengthening of the Indian representation on the Council, its functions and scope remaining as at present. It therefore recommends resolution XVIII below to the Council, which if agreed to would be finally accepted as a modification of the constitution at the 1921 meeting and brought into action in 1922. The committee believes that this strengthening of the Indian representation would not make the Council unduly large, and while not necessarily implying more far-reaching changes, would if desired pave the way for them.

The resolutions offered by the Committee were then taken up, and after slight modifications were adopted as follows:—

Resolution XVI: That in the opinion of this Council it is desirable that full consideration should be given by Representative Councils of Missions to the questions of how they may more adequately represent both the Indian Churches and the Missions, and provide for joint consultation and action in matters in which both are concerned.

Resolution XVII: That the Council provisionally approves the Draft Scheme hereto appended as giving a practical basis for discussion and showing a *prima facie* possible method of reconstituting the present Council with a view to meeting the need suggested in Resolution XVI. It continues the Committee appointed in 1919, and instructs it to enquire from other Representative Councils in India and elsewhere:

(a) Their views on the need suggested in Resolution XVI.

(b) The action, if any, which they have taken in the direction indicated, and

(c) Their opinion on the Draft Scheme annexed.

Resolution XVIII: 1. That in para. V of the present Constitution of this Council there be added after sect. (b) a new section providing that, in addition to the representatives elected by Missionary Societies and Organizations, fourteen representatives shall be elected as Indian Church representatives, as follows:—

(a) By the Presbyterian Church in India of the area of the Council, 5.

(b) Anglican Church, 5.

(c) United Presbyterian Church of America, 2.

(d) Baptist Church, 1.

(e) Methodist Episcopal Church, 1.

(Note—These members are nearly half the numbers of the present representatives of the corresponding Missions).

2. That in para V sect. (a) of the Constitution of this Council, for the word “forty-five” be substituted the word “fifty-nine.”

DRAFT SCHEME. *Title*—“The Representative Council of Missions and Churches.”

OBJECTS—(1) To facilitate co-operation in policy and activity, both between Missions and Churches and between different Missions and Churches. (2) To co-operate with the Edinburgh Continuation Committee.

DUTIES and METHODS—As at present defined, adding where necessary a reference to Churches (probably only in sub-section (1) of *Duties* and sub-section (2) *Methods*, in Punjab Constitution.

COMPOSITION.—General lines as follows:—(1) The primary basis of division of the area to be ecclesiastical, under the following headings:—(a) Anglican, (b) Baptist, (c) Methodist, (d) Presbyterian, (e) Unclassified. (2) The number of representatives allotted to each of these divisions to be in general proportion to the number of communicant Indian Christians in any division. But special representation might be arranged in cases where a Mission or Missions in any division, owing to the nature of their work, had a staff of missionaries larger than the normal. (3) The allotment of the representatives within any division between different societies, areas or ecclesiastical sub-divisions to be made according to circumstances, full account being taken of the desires of the Churches and Missions included in any given division.

The Committee on Constitution was requested to consider further details in connection with Resolution XVIII and the Draft Scheme, to present the same to the members of the Council and to constituent bodies, so as to obtain further opinion on the whole subject and to report to the next annual meeting of the Council.

APPENDIX VI.

Report of the Committee appointed by the Representative Council of Missions in the United Provinces to prepare Resolutions on the Report of the Commission on Village Education in India.

Your Committee met in Cawnpur on March 2nd and 3rd. We had the help of Miss L.M. Emmett of the S. P.G. in Cawnpur, who had attended the conference of mission boards in Great Britain to consider the Commission's Report. Dr. L. A. Kenoyer of the Agricultural Institute, Allahabad, also was present to help with the problems that especially pertain to the teaching of rural subjects.

Your Committee presents the following points arising out of the report of the Commission. In so far as they are in accord with the judgement of the Council we trust they may be adopted and handed down to the missions at work in these provinces.

Usefulness of the Report—The report is commended to all interested in primary education in the villages of India, as a worthy contribution to the solution of many of the problems and as forming a helpful hand-book in many respects well adapted to conditions in India. The Commission is thanked for their painstaking investigations and their careful study of the subject.

The New Opportunities before Missions—Missionaries were the pioneers and prime movers in promoting the present forms of education. The door is open for a similar service at the present time if they have the vision and faith to point the way to ideals and achievements fitted to serve the modern conditions and opportunities.

The Change of Emphasis—Missions should now recognize as an obligation, co-ordinate with that of evangelism and spiritual development, the economic and mental uplift of the large Christian community that is the result of mass movements among the depressed classes. This may very properly lead in many places to an entire change of emphasis and method in educational work and Missions should face with courage and wisdom this fact.

The Need for Missionaries of Special Training—For this work the need is urgent that Mission Boards help to provide India with many Europeans and Indians specially trained for educational and economic work for backward classes so that as quickly as possible this work may be committed to them, thus setting free for advance evangelistic work many theologically trained men now engaged in educational work. This will require that the home constituency be more fully informed as to the necessity of producing more missionaries for this sort of work.

Economic Uplift Necessary to Village Education—The time should be considered past for village primary school work to be done in any but the best possible manner. To this end the effort of missions should be to do what they do thoroughly rather than extensively, securing in the meantime by various methods of economic and social uplift an appreciation of education and the ability to sustain it in proper ways. The lines along which such economic improvement can be worked out are agricultural and simple industrial ones. For the binding together of the Christian community in its economic and social life a wide development of the co-operative society and bank idea is possible if qualified, technically trained leadership can be secured for it. By individual and co-operative demonstration in field work and village industries

much can be done. Agriculturally and industrially trained missionaries are needed in many districts not for the conducting of extensive farms and shops but for encouraging the people by sound teaching and enthusiastic leadership and efficient but modest demonstration to improve their work and marketing. Such missionaries must come out with a keen sense of the missionary call and a love for soul winning, for nothing less will brace them for the exceedingly difficult and discouraging work they will have to do.

The Village Primary School—The village primary school should carry the children through what is the equivalent of the III class of the present course. The course should include reading by the most rapid and thorough methods; language, including oral expression in the telling of stories and writing; arithmetic, deprived of much of the labourious memorizing of tables and made living by constant contact with life; nature study so taught as to train in observation of the points of interest in the things and plants and animals found in the village; handwork so as to develop the fingers of the children in the manipulation of the fibres and other materials to be found locally and to make a beginning in useful village arts, as basket making and sewing; simple geography; village and personal hygiene; and Bible instruction mainly by the story method. The village school will generally be a day school, drawing the children from near by villages. It should not generally exceed a session of two hours and this session should be at a time of day or night most convenient for the people. The single teacher school is not the ideal. Where possible enough pupils should be gotten into one school with more than one teacher rather than into several one teacher schools. Its building and teaching force should make it possible for it to be the community centre of the neighbourhood.

The Primary School Teacher—Important as is a proper curriculum for the village school the first consideration is the teacher with the proper outlook and method and the ability to get and hold the pupils. The outlook implies among other things a right attitude toward manual labour and village life and an appreciation of the place of the teacher as leader in matters that pertain to the economic, social, moral and religious welfare of the community. The method implies an elementary knowledge of the theory of education with a large amount of practice in the most efficient ways of imparting in a rapid and interesting way instruction in the subjects to be taught. Special ability to get and hold pupils is necessary because of the scattered communities, their lack of a desire for an education and the economic and other pressure constantly exerted to prevent their learning.

The Primary or Junior Normal School—For the training of such teachers, and for maintaining their spirit and efficiency, normal schools with their long and short courses and extension work are necessary. These schools should be staffed by at least two trained educationalists, one with agricultural and industrial training and one with training in social service and community centre methods. For demonstration and practice work there should be a model primary school attached. In the beginning the teacher to be trained will have to be drawn from the existing schools or from the younger teachers now employed but it is recognized that the best results can be obtained when the candidates for training will come from the new type of middle school to be known as the Vocational Middle School.

The course of the Junior Normal School should lay emphasis on methods of teaching the various subjects rather than on increasing the pupil's knowledge

of new subject matter. It should include child study, elementary and fundamental principles of teaching, primary school and class management, the methods of and practice in teaching all the primary subjects, community organization and welfare and Bible.

The Vocational Middle School—Each large Mission may well in the first instance choose some centre, dominated by the rural situation, where the ordinary methods of education have manifestly not met the need, for the establishment of a vocational middle school. The course of study should begin where the primary course will end and should consist of one language (generally Hindi) carried through to at least the equivalent of the present Middle School course; arithmetic simplified by the omission of the more theoretical parts and thoroughly adapted to the needs of the villages; such experimental geometry as will help in the measurement of surfaces and solids; the elements of accounts so that receipts and expenditures can be kept track of and profits and losses ascertained; history, especially of India, taught by the story method with the more essential lessons to be learned from history indicated; lectures and text-book work in agriculture and rural industries, making it fit into the practical work being done in the different seasons; Bible by the story method with the fundamental doctrines indicated. The course should be so distributed over the five years to be given to it as to secure more attention to the practical work as the boys gain in bodily strength and ability to work.

The boys of this school may best be accommodated in small hostels attached to the houses of the masters. They may well be grouped for practical work on the land and in the shops and for the preparation of their meals so as to develop the spirit of co-operation and mutual helpfulness.

The following equipment is suggested for such a school of about fifty boys, ten being in each of the upper classes as far as is possible :

- 10 acres of land divided into plots for groups of boys.
- 5 hostels with teachers' houses attached.
- 5 stables with tools.
- 5 yoke of oxen with farm implements to match.
- 5 milk cows, or buffaloes, with equipment for handling the milk.
- 5 milk goats.
- 5 wells located so as to serve two acres each.
- 10 pens of fowls of about six each.
- 1 workshop for blacksmithing, carpentry, basket making and other village industries.
- 1 school house with five rooms.

The hostels and teachers' quarters should be of pakka brick with earthen or tile roofs and earthen floors. The stables may be of mud with thatch roofs, for which the grass may be grown on the edges of the land and the work on which may be done by the boys.

Similar schools should be provided for girls, the courses of study and the practical work to be adapted accordingly.

For such a Vocational Middle School there should be two missionaries so that the closest possible influence may be exerted over both the pupils and teachers, and thus overcome the natural prejudice against manual labour. The teachers should take their full share of the supervision and work in the fields and shops. The school should be so conducted as to be a proper community centre for the neighbourhood.

Apart from the accommodation for the missionary staff and their salaries the non-recurring expense of starting such a school with the above equipment would be about Rs. 20,000. The price of land and expense of building would vary in different localities but this might be considered an average. In many places where such schools are likely to be started there are buildings and land ready that would account for a considerable share of this expense. The recurring expense would be about Rs. 6000 per annum.

The Vocational Middle or Senior Normal School—
 For the training of teachers for vocational middle schools and supervisors of village schools it is recommended that the Agricultural Institute in Allahabad provide normal training in connection with the courses in agriculture that it now offers, making these normal courses as alternatives to some of the more technical courses they now offer in agriculture. To provide a practice school it will be necessary for this institution to develop a Model Vocational Middle School. To begin with the students for these normal courses will have to come from the present type of school, but eventually they should be the choicest product of the vocational middle school who, after completing the Junior Normal Course, have proved themselves by experience as teachers.

The course of the Senior Normal School should provide review and advance work in the courses of the Junior Normal School with these subjects added: methods, practice and records of supervision; agriculture and village industries. The extension work of both types of normal schools should include the aftercare of teachers as outlined in a following paragraph.

The Correlation of Schools. The courses of the primary and vocational middle schools and the

Agricultural Institute should be so constructed as to enable bright boys to pass from one to the other. To this end it would be best that the courses of study and the detailed plans for the schools be worked out by the missions in consultation with each other and the Government departments of Agriculture and Education.

The Aftercare of Teachers—The normal schools outlined above should become creative centres in which the teachers will not only be trained but from which shall emanate influences that shall maintain their skill and enthusiasm and enable them to avail themselves of new methods. To this end we recommend that Normal Institutes of two or three weeks duration, such as has been arranged for this year by the Mass Movement Committee, be planned for in three or four centres of the United Provinces. Inter-mission co-operation is essential for the most efficient conduct of these institutes. Bulletins and periodicals for teachers should also be issued from these schools

Supervision.—The Commission strongly emphasizes the advantages of inter-mission supervision. With this view your committee fully agrees. Where missions can be induced to co-operate in supervision it is far the most economical and efficient way. Where such co-operation cannot be secured we favour full time supervisors of primary teachers appointed by the individual missions. These supervisors might, by forming a Board on Primary Education, secure unity of purpose and effort in our work and pave the way to more complete co-operation between missions.

Additional Matters.—The United Provinces Representative Council of Missions is asked to continue the present Committee on the Commission's Report, with such changes in the personnel as may be thought best, to further promote such of the above plans as the Council

may approve of. This committee should be called the Committee on Primary and Vocational Education.

It is also suggested that the Committee on Industry and Agriculture be called the Committee on Economic Improvement so it may be clear that its function is not educational.

APPENDIX VII.

Report of the Mass Movement Committee.

Your committee's full report of the proceedings of the Mass Movement Conference held in Bareilly last September was printed in Bulletin No. 8. Since then the Committee has been engaged in following out some of the lines of work there laid down.

1. **The Short Course in Agriculture for Indian Workers and the Life Conference for Missionaries, in January, 1921 at the Agricultural Institute, Allahabad**—The short course in agriculture for Indian workers was the second of its kind conducted by the Agricultural Institute with the co-operation of the Mass Movement Committee. It was in session for two weeks from January 4th to 18th. There were twenty-two in attendance representing six missions from eleven districts in three provinces. The men came away from the short course with much information and many ideas that will be helpful to them in their service for the village Christian. The Rural Life Conference was attended by thirty-one missionaries and Indian leaders representing ten societies and other organizations. Two days were spent in the consideration of problems pertaining to village communities. Those teaching the short course explained the nature of the instruction given, and the character of the course was freely discussed. The latter part of August or the early part of September was decided to be the best time for holding the next Short Course in Agriculture. Considerable attention was given to the Report of the Commission on Village Education in India, especially in the matter of the Vocational Middle School. The resolutions agreed to on this subject were passed on to the Council's Special Committee appointed to deal with the Commission's Report. Plans submitted in detail for this

establishment of a Vocational Middle School and Normal Classes for the preparation of teachers for such schools at the Agricultural Institute were fully discussed. On the question of the teaching of English the majority favoured making it optional for the best pupils only. The principles of co-operative societies were considered, we having the help of expert advice and counsel in the matter. There was a display of helpful literature on the subjects of vocational training and co-operation. Many such books are kept in stock at the North India Christian Tract and Book Society. A small committee was appointed to consider the establishment in Cawnpore of a co-operative buying and selling society for dealing in hides and other products coming from the Mass Movement areas. This committee has since reported and its report has been passed on to the committee on Industry and Agriculture for further consideration. A full report of the Rural Life Conference is in typewritten form and can be borrowed from the convener of the Mass Movement Committee.

2 The Primary School Teachers' Institute conducted in Cawnpore the Last of March and early April—At the August meeting of the Mass Movement Committee plans were laid for the conducting of several demonstrations of the Beacon Method of teaching to read. When this was attempted it was found impossible to secure the needed demonstrators. Mrs. Briggs kindly offered to conduct a two weeks Teachers' Institute in Cawnpore. The Provinces were circularized as to the need for such an institute and a considerable demand for it being manifest, the arrangements were completed and notices sent out. The response was most gratifying. The number in attendance was 138 of whom 109 were there for the entire course. Ten were missionaries, 111 were teachers of Mission Schools and 17 were from seven Government

Normal Schools and the Cawnpore Municipal Schools. Eight different missions availed themselves of the Institute. There were students from 28 districts, from Ballia to Almorah in the United Provinces with a few from the Central Provinces. Class work was given from 7 to 10 a. m. and from 4 to 5 p. m. The first three days included demonstration work by Mrs. Briggs and notes on the method of procedure. After that members of the class were called on to teach and the class sat as critics. On April first a written test was taken to ascertain whether they had gotten absolutely an understanding of the Method step by step. About thirty who failed to get a clear understanding of the method by that time had to give another test a bit later. Finally certificates were given to those who were there for the full time and had given full proof of their understanding of the Method. Some few were given certificates who had been Normal trained even though they were not in attendance for the full time.

As to the qualifications of the members of the class, nearly all had passed the Middle School examination, some had passed the High School course and there were a few who were Normal trained. The few who had passed the third, fourth or fifth classes were under a great handicap and the inference is that they generally are not good enough material for village school teachers.

The next great need is for supervision. If those who have gotten a good grip of the method can be followed up by skilled supervision they will develop into good teachers. Faults are sure to creep into their beginning efforts and these should be corrected at once by proper supervision. The teachers are enthusiastic now about the work and may be kept so if they have encouragement. There are three missionary ladies who were present for the full course whom we believe would be available for helping teachers in their

respective sections. They are Miss Thorpe of the Central Provinces, Miss Carpenter, Church Missionary Society, Meerut, and Miss Richmond, Methodist Episcopal Church, Cawnpore. It will be a good beginning in inter-mission supervision if those having teachers in these localities who have been to this Institute will call on these ladies to help their teachers.

Mrs. Briggs has complied with the request of the Mass Movement Committee that a similar Institute be held this next October after Dasehra and another next March just after the Holi. Both will be in Cawnpur. In addition to the teaching of the Beacon Method in teaching to read there will be work in teaching number work, also in teaching to write. There are many other things that a teacher ought to know but it seems that it is best to confine the work of the Institute to the teaching of the "three Rs." Intensive work on a few subjects is the proper course for so short a time. The Committee wishes to thank Mrs. Briggs for all the time and effort she has given to the Institute and for the promise of more to come. We also thank the friends in Cawnpur who helped to entertain the teachers who were in attendance. It was good that so many missionaries were present and we hope that more may come next time.

In this connection we should mention that J. W. McKee, Esq., American Presbyterian Mission, Moga, Panjab, is publishing in Urdu and English a monthly paper of four pages containing hints on teaching, entirely suitable for village and other primary school teachers. We of these Provinces can get these papers for distribution by bearing the proportionate share of the expense of producing the paper. Inquiries may be addressed to the Convener of the Mass Movement Committee.

3. Mass Movement Conferences in the Vernacular—Plans are complete for these conferences

as outlined by the Mass Movement Committee at its August meeting. The conference for the north-west half of the Provinces will be held at Bareilly on the 18th and 19th of April under the leadership of the Rev. H. J. Sheets. The one for the south-east half of the Provinces will be held at the Agricultural Institute, Allahabad on the 27th and 28th of April under the leadership of the Rev. A. W. McMillan. We look to these conferences in the Vernacular for much valuable material for the guidance of the Mass Movement Committee in its future deliberations. They should also be of much help to the men who will be able to attend them. Much the same range of subjects will be discussed as are taken up in the Mass Movement Committee meetings, but by men with much more of an intimate knowledge of many of the subjects than the foreigner can hope to have. We trust that missionaries will help to make it possible for the men selected for these conferences to attend and make their contribution to the information so much needed.

4. **A Paper for Village Christians**—Plans are far along for the issue of a monthly paper of four pages especially for the village Christians. The editor will be responsible for the material for three pages and the remaining page will be filled in with more local news by the Mission or Station using the paper. This is after the manner of a large number of village secular newspapers published in America. The Rev. Dr. J. H. Lawrence of Mainpuri has been selected to edit this paper. He for some years edited a small sheet of this sort for the village committee of his own and surrounding districts. The cost of this paper will be met by the missions co-operating in the enterprise in proportion to the number of copies they are taking. Further information can be had from the Rev. F. M. Perrill, Ballia, or from the Rev. J. H. Lawrence, Mainpuri. To begin with, this paper will be issued in Hindi.

5. **Twenty-four Bible Stories for Mass Movement Workers**—by George and May Ingram and the Rev. Robert John, published under the auspices of the Mass Movement Committee and sold by the North India Christian Tract and Book Society, Allahabad. This useful little book is just coming off the press in English and will shortly be ready in Roman Urdu and in Hindi. The price is two annas in either language. Our sub-committee on literature is proceeding with the preparation of other booklets suitable for the village people to read.

The next meeting of the Mass Movement Committee and Conference will be in Cawnpur Methodist Episcopal Church on the 24th and 25th of August.

Mass Movement Conference in Hindustani.

BAREILLY, *April 18th and 19th, 1921.*

This Conference was called by the Mass Movement Committee through the instrumentality of the Rev. H. J. Sheets. It was attended by from 30 to 35 workers from the Church of England, the Methodist Episcopal Church and the Presbyterian Church. The Rev. D. M. Butler was chosen as Chairman. The Rev. A. G. McGaw was elected Secretary.

The discussions, which were carried on for the major part of two days, were animated and vigorous. The Conference appointed a Committee on "findings" which spent extra hours seeking to gather up and set in order the opinions of the Conference.

It was felt that the **first Conference** of this kind **conducted** by the Mass Movement **workers themselves in the Vernacular** in order to have the help of workers who do not use English was of real service to those participating in it and that there should be

another similar Conference held next year after the Bareilly Convention. The Secretary was asked to prepare the agenda for the next meeting.

A committee consisting of Messrs. Titus, Butler, Karm Ilahi, Joel and Mitthu Lal was appointed to study the marriage problem and to report at the next Conference. Each mission working in this region is requested to send to the next Conference not more than two delegates from each of their Mass Movement districts

FINDINGS

I. Bible Instruction —i. Inasmuch as village Christians, because of their long period of illiteracy, intellectually are to be considered as children, it is important that Christian workers among them should study methods of instruction in order to be able to choose and use the most effective one

ii. After consideration it was resolved to recommend to the missions represented, the book "Twenty-four Bible Stories for Mass Movement Workers," which has been prepared by Mr. and Mrs. Geo. Ingram and the Rev. Robert John.

iii. It was further resolved that we request the Mass Movement Committee of the United Provinces Representative Council of Missions to arrange as soon as possible for the preparation of further Bible lessons similar to those mentioned above, to be issued annually, that they might be to the village Christians what the International Sunday School Lessons are to the central churches.

II. The Baptism and Admission to the Christian Brotherhood of Mass Movement Converts —i. Inasmuch as we believe that the act of becoming a true follower of the Lord Jesus is an act of the will rather than of the intellect, therefore it was

resolved that in Mass Movements special care should be taken to discover whether or not such a definite change of attitude toward the Lord Jesus Christ has taken place. And that wherever a group of people without special outside motives are ready in sincerity to surrender their old religious opinions and life, to accept Jesus as their only Lord and Saviour and to make public profession of this fact, they should be received by the Church as true followers of the Lord; and, provided that immediate and continued instruction can be arranged for, they should be baptized in the name of Jesus.

ii. Those people should be admitted to the Christian Brotherhood who fully accept and obey the principles, customs and worship found in the Bible.

III. **The Introduction of New Vocations**—This Conference is of the opinion (unanimous) that there is no special hindrance to village Christians following in their own villages other vocations than those now followed. Therefore it was resolved:

i. That Churches and Missions be encouraged to introduce as soon as possible among the village Christians in their care other means of livelihood than those now among them, which tend to lower their self-respect and their standing in the eyes of their non-Christian neighbours.

ii. That pupils in village training schools should also be trained to use their hands and be taught the elements of simple village industries such as would help to lift them out of the bonds and stigma of their degrading duties.

iii. That in so far as possible simple forms of handicraft, such as basket-weaving, sewing, making of beds, etc., be taught to all boys in boarding schools for village boys.

iv. That the Mass Movement Committee of the United Provinces Representative Council of Missions be requested to appoint a committee who should thoroughly study this problem of new vocations for the converts from the sweeper caste and who should seek the help of Government in securing the economic salvation of this entire community.

IV. Social Evolution, Marriage Customs.—It was resolved that whereas western marriage ceremonies do not suit the needs of village Christian communities and do not appeal to them, therefore a careful investigation should be made of their old marriage customs to discover what if any part of them are free from idolatry. If any such are found which are also not contrary to Christian marriage laws they should be adopted and introduced into Christian ceremonies in order that a Christian wedding ceremony may be prepared which will meet the needs of the village Christians.

Conference in Hindustani on Village Work.

AGRICULTURAL INSTITUTE, ALLAHABAD, APRIL 27TH
AND 28TH, 1921.

At the call of the Mass Movement Committee of the United Provinces Representative Council of Missions this Conference was convened by the Rev. A. W. McMillan. Delegates were present from Fatehpur, Cawnpur, Allahabad, Mirzapur, Benares and Ballia.

A good beginning was made, during the nearly two days of discussion, of the problems that confront the village mission worker because of the Mass Movement, that has been and is, and that is likely to newly develop. It was felt that this is an opportune time to consider a new, and in the light of experience, some of

the methods of villago work. Resolutions were adopted in substance as follows :

I. The Baptism of Converts—i. Those only should be baptized whom the minister is convinced have a sense of sin, believe Jesus Christ to be their only Saviour and, recognising the wickedness of idolatry, promise to abstain from it.

ii. So long as persons, or communities, do not arrive at the above mentioned stages there should be the greatest possible effort made by the worker to prepare them as quickly as possible for baptism.

II. Rites and Customs—i. Every minister and worker should use all endeavour to eradicate all customs and rites that contain even the suggestion of idolatry and at the same time make Christian rites and customs interesting and acceptable to the people.

ii. Such customs as are not evil in their nature and which the people like, even though they be lacking in good taste and are displeasing to older communities, should be left to the gradual eradication which will come with education and progress in civilization, as for instance, some customs that attend the engagement, wedding, birth of children, death, etc.

iii. Earnest effort should be made to make the distinctively Christian rites and ceremonies more full of meaning and interesting, as for instance the birth, naming and baptism of children, admission to full membership in the Church, the seed time and harvest.

iv. There are some customs in connection with Hindu festivals that may be brought into Christian use. At Christmas two features of Diwali may be observed, *viz.*, cleaning of the house and illumination. In connection with Easter there are certain innocent customs associated with Holi that might be used.

v. There are two times of the year when the life of Christ may be very advantageously taught in story and song. In December, preparatory to Christmas, the circumstances attending the birth and childhood and early life of Christ may well be taught by a well thought out and prepared course of stories and songs. Both before and after Easter the latter part of Christ's life, his death, resurrection and the events leading up to his ascension and the outpouring of the Holy Spirit will be appropriate themes for daily song and story services. It is also suggested that the latter part of October be used as in the Church of England for giving special instruction on the Second coming of our Lord.

vi. Plans should be regularly made for Christian *melas* in central places at the two harvest seasons. While religious conventions of a suitable nature may well be held at such times the chief object of these *melas* should be the promotion of the spirit of brotherhood and that the people may have a chance to visit with relatives and friends and have a good time.

III. The Preparation of Village Christian Workers.

i. The preparation of Christian Workers for village work requires drastic changes so as to give the workers the knowledge and outlook that will make them more useful and acceptable to the village people.

ii. They should have instruction in things that will enable them to show a more practical sympathy with village people in their special difficulties, as in the use of simple remedies for the relief and cure of the sick, knowledge regarding farming that they can pass on to their people, methods of social and economic improvement, ways in which they can help by approaching the local authorities, the use of Indian music and instruments and correct and interesting methods of teaching children.

iii. They should have instruction in the selection of appropriate Bible truths for and its presentation to the village people.

iv. This instruction should be in a place where village customs and ideals are dominant and not in such a place as will result in making the students prefer life in the central station or city.

v. Every large mission should open a Normal School for the proper instruction of teachers for village schools.

vi. Boarding schools for village boys should give adequate instruction in agriculture and industries.

It was decided to hold a similar conference next year and the Rev. A. W. McMillan was asked to prepare the agenda and call the Conference.

APPENDIX VIII.

Report of the Committee on Education.

Higher Education.—The outstanding developments in the field of higher education during the year were:

(1) The enactment of legislation bringing into being a **Residential Teaching University**, of the unitary type, at Lucknow.

(2) The creation, on behalf of the University of Allahabad and the Department of Public Instruction of a **Board on Intermediate and Secondary Education**, to control the work and examinations of the High Schools and Intermediate Colleges.

(3) The appointment of special Committees to consider the question of **establishing unitary universities at Allahabad and at Agra.**

In consequence of the establishment of the Lucknow University, the Lucknow Christian College is to be transformed into the new type of Intermediate College. For the present this is the only mission institution affected by the reforms.

The following resolutions, bearing on the subject of higher education, were passed by the Christian Educational Union (Formerly the Missionary Educational Union) at its Annual Meeting, March 7-8, 1921:

(1) "*Resolved* : That we ask the Councils of the Indian Churches in these Provinces, and the Christian Staffs of Christian Colleges and Schools in the United Provinces to discuss the advisability of a Christian University in Northern India, and its relation to other Christian education, and to forward their ideas to the Secretary of the Christian Educational Union.

(2) "*Resolved* : That we ask all the missions represented here to discuss at their Annual Meetings the

advisability of creating a separate educational mission—interdenominational and international—like the Y. M. C. A., and the Mission to Lepers, to deal with higher and vocational education, in view of the following advantages :

“i. In the field it will make possible co-operation and the transfer of men from one college to another, from one industrial school to another, the impossibility of which has caused the loss of many men to mission work, when their own missions could not use them. Also funds could be used to better advantage, and special institutions could be supported, whose support no one Mission could undertake (such as a Christian University, a School for the Blind, a high-grade Technical College).

“ii. At the home base, money intended by the givers for purely evangelistic purposes, would not be diverted to education, while much money given for education at home could be obtained for the foreign field. The selection of candidates for special positions would be made far easier, since one board would do well what is now done with difficulty by many boards which can give only a small part of their time to this task.”

At the meeting of the Standing Committee on Education on the 5th April, the following resolutions were adopted : (See Proceedings, pages 11-13).

Primary Education.—In view of the fact that the Council appointed a special committee to consider, and report upon the findings of the Commission of Inquiry on Village Education in India, and since the Committee on Education was strongly represented on that committee, it was decided to consider the report of the special committee as the report of the Standing Committee, with regard to Primary Education.

APPENDIX IX.

Report of Committee on Industry and Agriculture.

A part of your Committee met at the Jamna Agricultural Institute in January in connection with the Rural Life Institute. The problem of the **organization of the sale of hides and bristles** for the Chamar communities on co-operative lines was discussed and the following committee was appointed to go further into the question: W. H. Wiser, Esq., Rai A. C. Mukerji Bahadur, Victor Ilahi Baksh, Esq. and the Rev. Ahmad Shah.

This Committee met at the time of the Co-operative Durbar in Lucknow. Mr. Wiser makes the following **report** of that meeting :

Several days ago, at the Co-operative Durbar in Lucknow, I found it possible to get together all of the committee members, excepting one, together with others who might be helpful. Accordingly, I called a meeting and the following business was transacted:

Present: W. H. Wiser, Esq. in the chair, Rai, A. C. Mukerji Bahadur, Ilahi Baksh, Esq., The Rev. Ahmed Shah, the Rev. G. H. Kay, J. E. Wallace, Esq. The Rev. C. H. Bandy, The Rev. C. H. Thomson and The Rev. S. G. Rothennel.

The following resolutions were passed :

Resolved (1) That the Committee on Industry and Agriculture be asked to appoint The Rev. Ahmad Shah as organiser of a scheme to improve the production as well as the disposal of hides and bristles; and that he at once be placed in possession of sixty rupees per mensem for a period of one year for the training and development of two Christian men who will help in this scheme.

(2) That in anticipation of the establishment of a Purchase and Sales Society along co-operative lines The Rev. Ahmed Shah be asked to prepare a set of bye-laws to be submitted to this committee as early as convenient.

(3) That this Committee have another Meeting in October, 1921.

Your committee has considered these recommendations and **approves the general scheme**. With regard to the training of men it is thought that the financing of this training would most properly be under taken in areas which would find it possible to use them.

Your committee wishes to call the attention of all interested in Agricultural Improvement to a **new book** by H. Martin Leake, Director of Agriculture for the United Provinces. The name of it is "The Bases of Agricultural Practice and Economics in the United Provinces, India." It comes very highly recommended and contains a wealth of material, simply presented, that should prove of the greatest practical value for our type of work.

Your committee heard a brief statement from the Honorary Secretary and Manager of the United Provinces **Christian Central Bank**. Lucknow. The Bank was **registered** somewhat over a year ago and soon thereafter the **sale of shares was begun**.

Up to the present time 237 preference shares have been sold on which something over Rs. 5,000 have been paid up. Fixed deposits to the extent of over Rs. 13,000 have been received. Of the total funds of over Rs. 18,000 only a small cash balance is in hand; the remainder being outstanding in **loans** to nearly forty primary societies, some agricultural and some non-agricultural. Applications for additional loans to other registered societies aggregate about Rs. 4,000, and

more are in various stages of organization, registration etc. At the beginning we found plenty of funds, **Now** we find **a surplus of demands** for funds. This means that **we must have the support** of the missionary workers and the Indian laymen. The Bank is the child of this Council, and especially of the Mass Movement and the Industry and Agriculture Committees. This committee urges the members of the Council to **stir up the various interests** which they represent to a more vital support, principally by the formulation of plans for organization of societies and the purchase of shares in the Bank.

The question of **poultry raising** for village Christians was taken up. (See page 13 of this Bulletin).

APPENDIX X.

Report of the Committee on Survey.

(1) **Census**—To your Committee on Survey was especially committed the work of securing an **accurate count** of the Christian community in the recent Census. Our work fell into two parts; the arousing of **interest** in the Census and the outlining of the **methods** needed to render an accurate count more certain.

In the furtherance of the former object your committee prepared and widely circulated a **leaflet** on "The Coming Census and the Christian Missionary's Interest in It." This pamphlet was sent to every missionary in the United Provinces whom we understood would have anything to do with helping the Census Officer to make an accurate count. It was also printed in the December Bulletin and in several of the newspapers. Copies were also called for by and sent to the Survey Committees of other Provinces for distribution among the officers of missions in their areas. So far as we have been able to learn, interest in the survey was thoroughly aroused in the United Provinces.

In the development of the needed machinery for securing an accurate count the convener had a conference with the Superintendent of Census operations in the United Provinces and came to a clear understanding with him as to what missions could do. His suggestions were incorporated in the leaflet and it was revised after being submitted to him for criticism. It was thus as near as could be an accurate statement of the methods to be followed to secure an accurate count. Copies of the pamphlet were sent to secretaries of missions and early in December a letter was written to secretaries enclosing a marked copy of the pamphlet

and calling special attention to the need for the slips being printed and circulated at the proper time. We have heard from a large number of the secretaries and believe that generally an earnest effort was made all over the United Provinces to meet the desire of the Superintendent of Census Operations in this matter. It is too early now to report whether an accurate count was really secured. Your committee wishes to acknowledge the unfailing attention which the Superintendent of Census Operations gave to the matter.

(2) **Statistics**—Your committee is engaged in **collecting statistics** from the Missions of the United Provinces on the forms prepared and approved of for this purpose by the National Missionary Council. The statistics are as yet incomplete because many have not yet responded. The plan calls for a **report by districts** and will show the strength of all Societies working in a given district. A table will also be prepared giving the total provincial figures for each society. This collection of statistics is intended to be annual. It represents considerable labour both on the part of the convener of the Survey Committee and on the part of Mission Secretaries. But after a year or too this labour will be greatly reduced as secretaries regularly call for any extra items not in their mission statistics as they collect their own annual statistics.

(3) **Missionary Survey of India**—The question as to whether there should be another attempt to make **a survey of the missionary task in India** is again to the front. A group of three men, all of them survey experts and members of the Survey Committee of the Conference of British Missionary Societies have offered to place £ 2,000 at the disposal of the Survey Committee of the National Missionary Council if they will undertake to **complete a survey in two years**. They wish that such a survey should at least contain

the sort of information that is common to all countries; that it should show not only the work which has been done but also what remains; that it exhibit the work of all Christians and not simply of protestants; that along educational and philanthropic lines it show the work done by Government and non-Christian agencies and that it reveal the condition of the Indian Christian Church as distinguished from the Missions.

On the other hand Mr. Oldham, the Secretary of the Conference of British Missionary Societies, does not believe this to be a convenient time for such a survey. He urges previous failures in survey, the lack of unity among societies as to what they want and the present lack of staff on the field as reasons against making a survey now.

It is the opinion of your committee that **such a survey is much needed** and should be made. Students of Missions have no up-to-date data as to the present position of Missions. We favour the appointment of a commission, similar to that on village education, to make a survey along the lines suggested by Messrs. Clark, Cockrane and Allen.

APPENDIX XI.

Report of the Comity Committee.

There were present the Rev. C. P. Cape, the Rev. A. J. Harvey, the Rev. A. E. Hubbard, and the Rev. M. T. Titus.

1. A report was received that the **scheme of comity** between the S. P. G. and A. M. E. Missions in Moradabad district had been working very satisfactorily.

2. In regard to the **work of the Salvation Army** in the Moradabad District it was resolved that a letter be written by the Secretary of the United Provinces Representative Council of Missions to Lt.-Col. Vinge, Salvation Army, Bareilly asking him whether he would be willing to meet a representative of the Council of Missions Comity Committee, together with a member of the Moradabad S. P. G. Mission and A. M. E. Missions, with a view to securing greater co-operation in Christian work in the Moradabad District; and also to meet a representative of this Council's Comity Committee and representatives of the Methodist Episcopal Church in Budaun with a view to securing greater co-operation in Christian work in the Budaun District.

3. A letter had been received from a Miss Gager enquiring where there was **an unoccupied district** in which she could work. It was agreed to write her a letter advising her to bring the matter before her own denominational Mission (The Assemblies of God) and suggesting that that Mission might approach the Comity Committee on the matter.

APPENDIX XII.

Report of the Committee on Christian Literature.

1. The attention of the Council is drawn to the chapter entitled "The Need for Christian Literature" in the report of the Commission of Enquiry in regard to Village Education in India in which the **inadequacy of Vernacular literature** suitable for the Christian community, and also for those engaged in village work is emphasised. In the Commission's opinion special efforts are needed to provide :

(i) Books specially designed to help village teachers on various religious and educational subjects and social service.

(ii) A better type of text books for primary schools; prepared on modern and scientific lines.

(iii) Materials for the maintenance of literacy, such as a community paper and reading books related as closely as possible to the surroundings of the people.

It will interest the Council to know that three members of the Literature Committee have made themselves responsible for three reading books mentioned in class (iii). Efforts are being made by the North India Christian Tract and Book Society to secure the **whole-time services** of qualified men to serve as Editorial Secretaries in order that the problem of **providing literature** for the Mass Movement work may be tackled without any further delay. Concerted action on the part of Missionary Societies in this department of the missionary programme is absolutely necessary and it is safe to say that there will be no progress unless this co-operation is forthcoming.

2. Your Committee also considered the importance of **utilising the press** for the dissemination of Christian truths and principles.

**Minutes of the Meeting of the Literature Committee
held at the Tract and Book Depot, Allahabad,
on the 16th December, 1920.**

Present : Rev. J. J. Lucas, D. D., Rev. C. Phillips Cape, Rev. J. C. Manry, Rev. A. W. McMillan, Rev. F. M. Perrill and Mr. N. K. Mukerji (Convener).

1. The meeting was opened with prayer.
2. Dr. Lucas was elected Chairman and Mr. McMillan Recording Secretary.

3. Letters regretting absence were received from Miss Waller, Rev. J. I. Hasler and Mr. E. Butler.

4. It was resolved that the Rev. C. Phillips Cape be co-opted as a member of the Committee in place of the Rev. G. Spooner who has proceeded on furlough.

5. Read Resolution No. 7, printed on page 24 of the Bulletin for June, 1920.

Resolved, That the Convener be asked to procure from the missionaries and other workers among young people a list of the Vernacular books and songs and other forms of literature which are considered to be specially suitable for young people, and to publish the list in a consolidated form for general information.

6. Read Resolution No. 10, printed on page 24 of the Bulletin for June 1920, regarding a Vernacular newspaper for the Mass Movement areas.

Resolved, That the Rev. F. M. Perrill's report that the Mass Movement Committee was taking action in this matter be recorded.

7. In view of the pressing need of suitable literature for young people the following action was taken :

(a) *Resolved,* That the Rev. J. C. Manry be requested to prepare a list of the existing news-

papers and magazines in Vernaculars, with a brief description of each, and to call the attention of the missionaries and other workers to the most suitable ones in order to increase their sphere of usefulness

- (b) That we urge the National Missionary Council to take early steps towards the establishment of a **Press Bureau** for supplying blocks, news items and other materials to the Christian periodicals in India.

8. Read the recommendation printed on page 11 of the Bulletin for June, 1920 on the publication of a Vernacular Weekly Newspaper for non-Christians.

Resolved. That a Sub-Committee consisting of Messrs Manry, Cape, Perrill and McMillan be appointed to draw up proposals for the publication of a Vernacular or Anglo-Vernacular **newspaper** for the non-Christian public, and that the scheme be presented at the next meeting of the United Provinces Representative Council of Missions for necessary action—Mr. McMillan to act as Convener and Mr. Perrill as Secretary.

APPENDIX XIII.

Report of the Women's Work Committee - 1921.

The Committee was unable to meet but a good deal of work was done by correspondence. The following matters that had been referred to the Committee by the National Missionary Council were dealt with and the findings presented to the Council (see Report on pages 31 and 32, Proceedings of the National Missionary Council, 1920).

1. **A Home for Mentally Deficient Indian Children.** Members of the Committee are unanimous in their opinion that the care of such children is an urgent need but, considering the fact that being mentally deficient the children can never become self-supporting and should never be married, it is felt by some that to provide a Home for them where they would live and be kept for life is too serious an undertaking. It was therefore suggested that such Homes as that of the Methodist Mission, Aligarh and that of the Disciples Mission, Kulpahar be asked to develop the arrangements they have for the care of mental deficients so as to receive girls from Mission Boarding Schools where it is difficult to keep them.

2. **Vocational Training for Girls, and the Furtherance of Industries for Women and Girls in these Provinces.** It was noted that the Lady with the Muir Industrial Home, Jaunpur, in connection Zenana Bible and Medical Mission is doing good work in the training of girls who are the product of evangelistic work, but for village communities the Committee would welcome the establishment of Vocational Schools such as are proposed by the Commission on Village Education (See their Report).

3. **School Girls' Magazine.** This has been kept in abeyance on account (a) of difference of opinion

as to whether the Magazine should be started for school girls only, or be made a combined publication for boys and girls, and be called a Young People's Magazine; and (b) of insufficient funds for carrying the paper through its first year.

4. **Lectures on Moral Hygiene in Girls' Schools.**

The Committee consider this a matter of deep importance but reached no conclusion as to how the work could be best accomplished. The Council referred the question to the Committee on medical work or consideration.

APPENDIX XIV.

Report of the Committee on Work Among Muslims.

The Committee met at Allahabad on April 5, 1921, with the following members present: Miss A. B. Mount, The Rev. C. P. Cape, The Rev. A. J. Harvey, N. Jordan, Esq., and The Rev. M. T. Titus (Convener).

The organization was effected with the Rev. C. P. Cape as Chairman and the Rev. M. T. Titus as Secretary. The ranks of the Committee have been broken during the year by the untimely death of The Rev. J. Qalandar, and by the return home of The Rev. W. V. K. Treanor on account of ill-health. The Committee feels their loss most keenly.

As this was the first meeting of the Committee which was newly formed last April efforts have been chiefly confined to attempts to **outline a policy and methods of work.** (for resolutions see Proceedings).

APPENDIX XV.

Report of Committee on The Hymn Book.

Since your Chairman's return from the United States last August, your Committee has held frequent meetings in which it has had the co-operation of the Hymn Book Committee of the Synod of North India (partly by correspondence). We are able now to report that *Zabár aur Git* is now in the press, though the *Bhajan* and *Guzal* section is not yet completed. It is hoped that within a few months the book (without music) will be available.

APPENDIX XVI.

Report of the Committee on Lantern Slides.

In presenting our Report, we wish to remind the Council of the enormous cost that would be involved in the establishment of a Lantern Slide Bureau for the United Provinces. Something of the sort may be attempted on a moderate scale in time. Meanwhile though without a pice of the Council's money at our disposal, we have throughout the whole of the year sought out ways and means of placing wide selections of slides at the disposal of our missions, and in this we are able to report some measure of progress.

(a) First and foremost mention must be made of the large existing **Slide Bureau of the Y.M.C.A. in Calcutta** and of the splendid way in which this Department is seeking to co-operate with and meet the needs of various missions. As has been well advertised during the year, the Y.M.C.A. has 452 sets of over 17,200 Slides which it is willing to hire out to patrons on **terms** which may be obtained in detail from Mr. W. H. Heinrichs, but which in a nutshell are : Deposit Rs. 15, which sum is returnable ; pay carriage both from and to Calcutta, plus a rental of two rupees per week from time of receipt to despatch. This scheme is not yet duly appreciated by the missionaries of the United Provinces, but those of us who are making use of it feel grateful to the Y.M.C.A. for its help. Although this is but a new venture, the Y.M.C.A., has loaned out 397 sets during 1920, and the lectures or meetings have been attended by some 67,760 persons. By the end of 1921 the Y.M.C.A. will have 500 sets of about 20,000 slides.

But the important point for us to-day is Mr. Heinrichs' **readiness to meet our needs.** There are al-

ready 15 first class sets on "The Life of Christ", another is being prepared with an Oriental setting, and other standard sets (as Tissot's or Hoffman's), are being obtained from London.

Sets on agriculture and various branches of farming have just been produced, also a set of pictures on temperance, specially for India, is being prepared. The Sanitary Commissioner of Bengal has provided the Association with **sets on the Prevention of Diseases** as smallpox, malaria, hookworm, typhoid, etc. As many of the sets that were used among troops in the late War are too large and not altogether suitable for our needs among villagers up country, the Y.M.C.A. is kindly preparing small sets from these by a process of selection.

The appeal of the Y.M.C.A. to Missions to donate spare or unused sets of slides met with little result. Your Committee is convinced that our best plan for the present is to **co-operate loyally** with the Y.M.C.A. in this effort and constructively help one another.

(b) The Sanitary Department of the United Provinces Government has consented to put **aside one set of each kind of the pictures** for the exclusive use of missionaries in the United Provinces from November 1st, 1921, and there is also hope that we shall obtain help from the United Provinces Lantern Lecture Committee of the Educational Department.

(c) Special efforts have been made during the past year to obtain **new Biblical sets of slides**. It will be admitted that this is our most important task, and it is in this that we specially need the active help of our missionaries. Certain missionary periodicals have kindly advertised our offer of three

twenty-five rupee prizes for the best sets of photographs or paintings illustrating three given Parables of our Lord, but there has been little or no response.

Mr. Wiser has further procured Rs. 500 for the production of **ten Parables or Stories** we may choose. Missionaries then who want these will be able to buy them with or without colours from The Alliance Advertising Association, Calcutta at reasonable rates. One of the stories in Mrs. Briggs' Primer has been prepared, concerning which enquiries should be made from Mrs. Briggs, Cawnpore.

We make a definite appeal to missionaries to **assist in the production of pictures** that will help to illustrate the Bible message. We are as yet only on the fringe of discovering how great a factor the lantern can be in our efforts to evangelise, and also to educate or to bring brightness into the dull drab lives of these masses we are called upon to serve.

APPENDIX XVII.

Informal Report of the Operation of the Moradabad District Council.

This Council was organized in the fall of 1919 with a view to securing **closer co-operation between the missionaries and the Indian Church** in the management of the affairs of the Methodist Episcopal Church in the Moradabad District. For a year and a half we have been operating under the rules of organization indicated below and it is the universal testimony of all concerned that **a new sense of responsibility** for the work as well as a new and vital interest in the work have been created by the inclusion of the Indian representatives in the management of the district affairs which were formerly entirely in the hands of the superintending missionaries. One of the direct results of this action has been to get the Saddar Church in Moradabad, which has for years been self-supporting, to undertake the support and supervision of the evangelistic work of the city and the care of more than 800 Sweeper Christians. The whole of the evangelistic work of the city formerly conducted and supported by the Board of Foreign Missions is **now both supported and supervised by the large local Church**, and not a piece of Mission Board money goes into this work.

The general rules under which we have organised the Council are as follows :

I. Membership—

(i) *Ex-officio* members: The District Superintendent and all Missionaries and local Missionaries of :—

(a) The Board of Foreign Missions and of the Women's Foreign Missionary Society.

(b) All preachers-in-charge.

- (ii) Elected members: Not more than nine elected from among the lay members of the District Conference.

II. Officers—

- (i) The District Superintendent shall be Chairman *ex-officio*.
- (ii) A Vice-Chairman may be elected by the Council.
- (iii) A Secretary may be chosen who shall keep a careful record of all proceedings and actions of the Council, and who shall communicate actions of the Council to persons concerned.
- (iv) A Treasurer may be elected whose duties may include—
 - (a) Handling of moneys entrusted to the Council for the maintenance of Evangelistic or Village School work in the District.
 - (b) Payment of the monthly Circuit bills on the order of the District Superintendent or other proper authority.
 - (c) Keeping the District or Circuit benevolence collections that may be paid to him from time to time.
 - (d) His books shall be duly kept and when called for shall be submitted to the Conference Auditors for examination

III. Meetings—

Meetings may be held monthly or at the call of the Chairman, but in no case shall there be less than two meetings held during the year.

IV. Duties and Authority of the Council—

- (i) To hear and settle complaints or claims of Mission employees.

- (ii) To discipline any worker where necessary.
- (iii) To dismiss workers or recommend their dismissal or transfer.
- (iv) To appoint or confirm the appointment of workers within the district.
- (v) To interpret and apply the scale of salaries in all individual cases, under the limitations usually imposed, by the Finance Committee.
- (vi) To maintain a definite evangelistic policy for the district.
- (vii) To maintain a definite educational policy for the district, and through a committee on schools to interpret and apply the scale of fees for boys and girls in all individual cases.

V. The Council shall be held responsible to the Bishop and the Finance Committee for the proper performance of its duties, and when called on to do so the District Superintendent shall report on the activities of the Council to the Finance Committee.

(Sd.) M. T. Titus.

SECRETARIES OF MISSIONS IN THE UNITED PROVINCES.

American Presbyterian Mission. The Rev. Ray C. Smith, Fatehpur.

Baptist Missionary Society. The Rev. Herbert Anderson and The Rev. W. Carey, 48, Ripon Street, Calcutta.

Church Missionary Society. The Rev. J. N. Carpenter, Allahabad.

London Missionary Society (Almora Dist.). The Rev. E. S. Oakley, Almora.

London Missionary Society (Benares Dist.). The Rev. F. F. Longman, Mirzapur.

Lucknow Diocesan Board of Missions (S. P. G.). The Rev. Canon B. H. P. Fisher, Cawnpore. The Rev. S. V. Kidd, Cawnpore, Officiating Secretary.

Methodist Episcopal Church, North India Conference. The Rev. R. D. Wellons, Lucknow.

Methodist Episcopal Church, North-West India Conference. The Rev. E. E. Tuck, Meerut.

Methodist Episcopal Church, Lucknow Conference. The Rev. R. D. Wellons, Lucknow.

The Wesleyan Methodist Mission. The Rev. C. Phillips Cape, Dilkusha, Lucknow.

North-West India Union Mission A. E. Nelson, Esq., 17, Abbott Road, Lucknow.

Women's Union Missionary Society. Miss A. E. Wishart, Allahabad.

Zenana Bible and Medical Mission. Miss M. Leetch, Allahabad.

Churches of Christ Mission. Mr. A. C. Watters, Dudhi, Mirzapur.

The Reformed Presbyterian Mission. Mrs. John C. Taylor, Roorkee.

The Reformed Episcopal Mission. The Rev. H. G. Hastings, Lalitpur, U. P.

The Boys' Christian Home Mission of India. W. K. Norton, Esq., Benares.

The United Christian Missionary Society. The Rev. W. B. Alexander, Jubbulpur, C. P.

The National Missionary Society. The Rev. Dina Nath, St. John's College, Agra.

The Indian Christian Association of the United Provinces. S. P. C. Dass, Esq., Benares.

Bezalcel Evangelistic Mission. Miss Lillie E. Dall, Basti.

Gwalior Presbyterian Mission. The Rev. J. Wilkie, M. A., D. D., Jhansi.

Tanakpur Bible and Medical Mission. Miss Nicol, Tanakpur, R. and K. Railway, Kumaun.

The Tehri Anjuman-i-Basharat. Miss S. Vrooman, M. D., Brooklyn, Bhogpur, P. O. Ranipokhri, District Dehra Dun.

The India Conference, General Council Assemblies of God. The Rev. Niels P. Thomsen, Banda, U. P.

(The list may be incomplete and inaccurate. The Secretary will appreciate corrections and additions).

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Proceedings
of the Eighth Meeting
of the
National Missionary
Council, Poona,
January 11-17, 1922.

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NATIONAL MISSIONARY COUNCIL

OF INDIA, BURMA AND CEYLON.

Members, 1921-22.

Council.

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- The Rev. D. G. Abbott, D. D., Raipur, C. P.
- The Rt. Rev. the Bishop of Assam.
- The Rev. B. T. Badley, M. A., M. E. Mission, Lucknow.
- The Rt. Rev. the Bishop of Bombay, Bombay.
- Miss K. M. Bose, M. B., Asrapur, Atari, Punjab.
- The Rev. J. C. Butcher, M. D., M. E. Mission, Delhi.
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- *The Rev. J. R. Chitamber, M. A., M. E. Mission, Lucknow.
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- The Rev. J. McKenzie, Wilson College, Bombay.
- *The Rev. J. H. Maclean., Conjeeveram, S. India.
- The Rev. Alex. McLeish, Ajmer.
- *The Rev. N. Macnicol, D. Litt, 1, Staveley Road, Poona.
- *The Rev. Yohan Masih, Canadian Presbyterian Mission, Indore.
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- The Rev. B. A. Nag, Baptist Mission, Calcutta.
- K. T. Paul, Esq., B. A., 5, Russell Street, Calcutta.
- P. O. Philip, Esq., B. A., N. M. S. Office, Vepery, Madras.
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- Rev. D. S. Savarkar, Camac Road, Bombay.
- *Rev. J. S. de Silva, B. A., Kandy, Ceylon.
- The Rev. P. L. Singh, M. A., Hazaribagh.
- Prof. R. Sirajuddin, Warris Road, Lahore.
- The Rt. Rev. the Bishop of Tiunewelly, Palamcottah.
- Bishop F. W. Warne, D. D., Lucknow.
- Miss E. Zachariah, Y.W.C.A. Madras.

Executive Committee.

- Chairman* ...*The Most Rev. The Lord Bishop of Calcutta,
and Metropolitan of India, Calcutta.
- Vice-Chairman* ...*Prof. S. C. Mukerji, M.A., B.L. Serampore, Bengal.
- Hony. Treasurer*...*The Rev. Ray C. Smith, Fatehpur, U. P.
- Acting Secretary*...*The Rev. W. Paton, M.A. 5 Russell St., Calcutta.
- Members* ... The Rev. J. Aberly, D.D., The Rev. J. R. Chitamber, M.A., The Rev. J. E. Cummings, D.D., Miss Mohini Maya Das, Dr. S. K. Datta, M. B., The Rev. J. H. Maclean, M.A., The Rev. N. Macnicol, D. Litt, The Rev. Yohan Masih, Bishop J. W. Robinson, The Rev. J. S. de Silva., B. A.

Proceedings of the Eighth Meeting

OF THE

National Missionary Council

HELD AT

Poona

January 11-17, 1922.



The Eighth annual meeting of the National Missionary Council was held in Poona from January 11th to 17th, 1922. The Council Chamber of the Bombay Legislative Council was lent for the meeting by the Bombay Government, a favour that was greatly appreciated. The first session was held at 10-30 A.M. on January 11th, when the Metropolitan of India took the chair.

The Chairman, in his introductory remarks, spoke of the great advance which had been made by the Council since its inception, and especially of the growth in mutual trust and confidence of which the Council had been the instrument. He referred to the rapid changes taking place in India, and the urgent need that the missionary movement should be awake to these changes and imbued with the spirit which would enable it to carry on the Christian enterprise fruitfully in the new India which was being born. The success of the Council in the past and the foundation of mutual confidence which had been laid, should enable them to advance now to the consideration of very far-reaching proposals which would be laid before them. A cordial welcome was extended to the visitors from overseas who were attending the Council, and especially to Mr,

J. H. Oldham, to whose labours in the development and consolidation of missionary co-operation at the Home Base the Chairman paid a tribute.

Members Present.

The Roll-Call of members present was taken, and the following were in attendance :—

<i>Madras</i>	...	Rev. J. Aberly, D.D. Rev. J. J. Banninga, D.D. Mr. P. O. Philip.
<i>Bombay</i>	...	Bishop of Bombay. Rev. Canon Joshi. Rev. John McKenzie.
<i>Mid-India</i>	...	Rev. Yohan Masih. Rev. Dr. W. C. McDougall. Rev. M. H. Lehman.
<i>United Provinces</i>	...	Rai Bahadur A. C. Mukerji. Rev. Ray C. Smith. Bishop F. W. Warne.
<i>Bengal and Assam</i>	...	Rev. G. Ewan, Ph. D. Rev. B. A. Nag.
<i>Punjab</i>	...	Rev. J. C. Butcher. Rev. Alex. McLeish. Rev. Rbt. Maxwell.
<i>Bihar and Orissa</i>	...	Rev. A. G. Atkins. Rev. P. L. Singh.
<i>Burma</i>	...	Rev. J. E. Cummings. Rev. W. E. Wiatt.
<i>Ceylon</i>	...	Rev. A. E. Dibben. Mr. S. deSaram. Rev. J. S. de Silva.

Co-opted.—Rev. H. Anderson, Rev. B. T. Badley, Rev. J. R. Chitamber, Miss Maya Das, Rev. J. C. R. Ewing, D. D., Rev. F. R. Felt, Bishop Fisher, Miss Gordon, Rev. H. Gulliford, Mrs. Holland, Rev. G. Howells, Ph. D. Rev. J. H. Maclean, The Metropolitan, Prof. S. C. Mukerji, Rev. N. Macnicol, D. Litt., Mr. K. T. Paul, Bishop Robinson, Prof. Sirajuddin, Bishop in Tinnevely,

The following intimated their inability to attend : The Rev. A. C. Clayton, the Rev. J. C. Evans, Miss Grover, the Bishop of Madras, the Rev. D. G. M. Leith, the Bishop in Chota Nagpur, Dewan Bahadur W. L. Venkataramiah, the Bishop in Dornakal.

The roll-call showed that out of 50 members of the Council, only 8 were unable to be present.

To aid the secretary in his work the Rev. W. Paton and the Rev. B. Bhaskarè, not being members of the Council, were appointed minute secretaries.

Minutes of the Executive Committee.—It was reported that the Minutes of the Executive Committee held in Calcutta, July 21, 1921, had been printed, circulated, and ratified.

I. Preliminaries.

1 Hours of Session.—On the recommendation of the Executive it was agreed that the session of Business should be from 9-45 to 11-15 a.m. and from 11-45 a.m. to 1-30 p.m., with devotional exercises from 11-15 to 11-45 a.m., and in the afternoon from 2-30 to 5 p.m.

2. Arrangements for Devotional Meetings.—The following arrangements for services of worship and prayer were reported ; the meetings at the times arranged to be in the hands of the Metropolitan, Mr. P. O. Philip, Dr. J. C. Robbins, Mr. J. M. Speers, the Rev. C. C. B. Bardsley, and the Rev. J. de-Silva. A special united devotional service was conducted on Sunday, Jan. 15th at 3 p.m. by Mr. J. H. Oldham.

3. Appointment of Business Committee.—Upon the recommendation of the Executive Committee the following were appointed to the Business Committee :—the Officers of the Council, *viz.*, the Metropolitan, Professor S. C. Mukerji, the Rev. Ray C. Smith, the

Rev. Herbert Anderson, together with Mr. K. T. Paul, the Rev. Dr. Macnicol, Miss Maya Das, the Rev. J. H. Maclean, Bishop J. W. Robinson, and the Bishop in Tinnevely.

4. Rules of Procedure.—Upon the recommendation of the Executive Committee the following rules of procedure were adopted :—

- (1) That all substantive resolutions must be submitted in writing.
- (2) That the Business Committee be empowered to decide the order of subjects at each session, and, if necessary, the time to be allotted to each, with the limitation to opening and subsequent speakers.
- (3) That recommendations and resolutions by Standing Committees or individual members shall first be submitted to the Business Committee for its approval in regard to the form in which they shall be presented to the Council, except in the case of resolutions arising in the course of debate.
- (4) That the acceptance by the Council of the reports of Standing Committees implies the approval of the reports as to their general substance, but the Council holds itself responsible only for those resolutions which are passed by it.
- (5) That substitutes for representatives of Provincial Councils take their place on Council meetings only, and not as members of the Standing Committees to which the representatives belong.
- (6) That resolutions, formally moved, considered and voted on by the Council, even if rejected by a majority of votes, be recorded on the minutes kept by the Secretary.

5. Visitors to the Council.—Upon the recommendation of the Executive Committee it was decided:—

- (1) That all members of Standing Committees of the Council be permitted to be present, but not to take part in the deliberations of the Council except with the permission of the Chair ;
- (2) That all hosts and hostesses be given a most cordial welcome to attend the meetings of the Council, and
- (3) That the admission of other local visitors desirous of attending the meetings of the Council be dealt with by the officers of the N. M. C.

The Council welcomed the following visitors at the different sessions :

From overseas—Rev. and Mrs. A. E. Armstrong, Secretary, Foreign Missions Committee. Presbyterian Church in Canada ; Mr. and Mrs. E. C. Jenkins, Secretary, Foreign Department International Committee Y. M. C. A. ; Dr. and Mrs. J. C. Robbins, Secretary, American Baptist Foreign Mission Society ; Chairman, Student Volunteer Missionary Union ; Mr. and Mrs. James M. Speers, Vice-President, Board of Foreign Missions, Presbyterian Church in the U. S. A. ; Treasurer, International Missionary Council ; and the following members of the Church Missionary Society Delegation—Rev. C. C. B. and Mrs. Bardsley, Honorary Secretary, C. M. S. ; Mr. J. Gurney Barclay, Missionary in Japan ; Dr. K. M. Bose, Rev. Dr. Garfield Williams, Educational Secretary, C. M. S. ; Miss D. Rhoda Williams, Committee, C. M. S. ; also Mr. and Mrs. J. H. Oldham, Secretary, International Missionary Council ; Miss Gibson. Visitors resident in India were—Bishop F. B. Fisher, Methodist Episcopal Church, Calcutta ; Rev. A. G. Fraser, Trinity College, Kandy ; Rev. W. Paton, Y. M. C. A. ; Miss Greenfield, Lahore ; Miss Latham,

S. P. G., Ahmednagar ; Miss Tickell, S. P. G., Hubli ; Mr. Ross, Church of the Brethren ; Rev. J. C. Chatterji Delhi.

It was decided that the visitors from overseas should be accorded the courtesy of the House, and be invited to take part in any of the discussions as they might wish.

II. Constitutional Matters.

1. It was reported that the following new members of Council were present as representative members of Provincial Councils, or their substitutes, or as co-opted members :—

Madras, Dr. Banninga ; Mid-India, Dr. W. C. Macdougall ; Bengal and Assam, Dr. Ewan and the Rev. B. A. Nag ; Burma, the Rev. W. T. Wiatt ; Ceylon, the Rev. A. E. Dibben. Co-opted members : Bishop Fisher and Miss Gordon.

2. **Appointment of the Nomination Committee—** Upon the recommendation of the Executive Committee the Council appointed a Nomination Committee consisting of the Executive Committee, together with the Conveners of all the Standing Committees, and second-year representatives of Provincial Councils, (or, if absent, first-year representatives) to make nominations and report at a later meeting upon

- (1) Co-opted membership of the Council for 1922.
- (2) Officers of the Council for 1922.
- (3) Executive Committee of Council for 1922.
- (4) Standing Committees of the Council for 1922, and their Conveners.

Both the Bengal representatives being in their first year, it was decided that Dr. Ewan should sit on the Nomination Committee.

III. Special Subject.

Mr. J. H. Oldham introduced the special subjects to which the attention of the Council was to be called. The first of these was that of

1. Relations with Government.—Mr. Oldham sketched the formation of the International Missionary Council, from which he brought a most cordial greeting to the National Missionary Council of India, and explained its present constitution and functions and its relations to the different Missionary Boards. He then dealt in detail with two issues which had arisen, (1) the position of the Christian Movement throughout the world in relation to Governmental restrictions on the freedom of missionaries, and (2) the question of forced labour in Kenya Colony. In regard to the first point, he explained the change in the attitude of Government as the result of war conditions, and outlined the directions in which the views of the missionary bodies had been successfully urged upon Governments through the existence of an instrument—the international missionary staff—representing them all. In regard to (2), the Kenya labour question, he demonstrated the importance of such issues from the point of view of the missionary enterprise, and described the way in which the moral judgment of the Christian Church had been brought to bear in the solution of the question.

In the discussion which followed, particular attention was paid to the form of undertaking now required of alien missionaries, and it was decided that, certain difficulties having arisen with regard to the present form, Mr. Oldham should be invited to take up the matter with the Government.

2. Christian Education.—Mr. Oldham then brought before the Council the matter of Christian Education, and dealt with the present position of education in the mission-field, the relation of Christian Education to the

general education policy of the new administration and to national education, the recommendations of the Commission on Village Education in India, and the resolutions passed by the Bombay, Madras, Bengal and Assam, and Bihar and Orissa Representative Councils of Missions, and by the Telugu Missions Conference.

3. Relation between Indians and Europeans :—

He further dealt with the relations between Indians and Europeans in the activities of Church and Mission, and with the extent to which the N. M. C. and the Provincial Councils provide an adequate means for the expression of the Christian stand-point, and for the effective influence of the united Christian forces in the national life of India.

In view of the great importance of the matters brought forward by Mr. Oldham, after a considerable amount of general discussion, certain parts of the Reports of the Education, Re-organisation, Literature and Survey Committees, which bore upon the larger subject, were taken in connection with it, and the whole question was then submitted to a Special committee consisting of the following :—

The Right Rev. the Bishop in Tinnevely, Chairman.

Rev. H. Anderson, Secretary of the English Baptist Mission in India.

Right Rev. the Bishop of Bombay.

Rev. J. R. Chitambar, President of Reid College, Lucknow.

Rev. J. E. Cummings, American Baptist Mission, Burma.

Miss Maya Das, Young Women's Christian Association.

Rev. J. C. R. Ewing, Secretary of the American Presbyterian Missions in India.

Bishop F. B. Fisher, Methodist Episcopal Church.

Miss E. A. Gordon, United Free Church of Scotland Mission, Poona.

Rev. G. Howells, Principal of Serampore College.

Rev. J. H. Maclean, United Free Church of Scotland Mission, Conjeevaram.

Rev. John MacKenzie, Principal of Wilson College, Bombay.

Rev. N. Macnicol, United Free Church of Scotland Mission, Poona.

- Rev. Yohan Masih, Canadian Presbyterian Mission, Indoré.
 The Most Reverend the Metropolitan.
 Rai Bahadur A. C. Mukerji, Benares.
 Professor S. C. Mukerji, Serampore College.
 Rev. B. A. Nag, Baptist Mission, Calcutta.
 K. T. Paul Esq., Young Men's Christian Association.
 P. O. Philip, National Missionary Society.
 Bishop J. W. Robinson, Methodist Episcopal Church.
 Rev. J. S. DeSilva, Wesleyan Methodist Mission, Kandy,
 Ceylon.
 Rev. Ray C. Smith, American Presbyterian Mission,
 Fatehpur.
 Rev. A. E. Armstrong, Secretary of the Foreign Missions
 Committee of the Presbyterian Church in Canada,
 Toronto.
 Rev. C. C. B. Bardsley D.D, Honorary Secretary of the
 Church Missionary Society, London.
 J. H. Oldham, Secretary of the International Missionary
 Council.
 Rev. J. C. Robbins, D.D., Secretary of the American Baptist
 Foreign Mission Society, New York.
 James M. Speers, Vice-President of the Board of Foreign
 Missions of the Presbyterian Church in the United
 States of America, and Treasurer of the International
 Missionary Council.

Afternoon sessions of the Council were cancelled on three days, in order to alter the special committee time to meet, and interim reports were made to the Council. The following important resolutions, dealing with the two main subjects with which the Committee had to deal, were submitted to the Council, and after thorough discussion passed unanimously :

I. The National Missionary Council at its meeting at Poona had before it proposals arising in the first instance out of the report on Village Education, which had already been fully considered by the provincial representative Councils in Bombay, Madras, Bengal and Assam, Bihar and Orissa, and Mid-India, and by the Telugu Missions Conference. All the Provincial Councils which had the opportunity of considering the matter had passed unanimous resolutions expressing a desire that the best knowledge, experience and counsel should be made available for those engaged in educational work in India, more particularly in the field of rural education. There seemed to the Council to be at the present time an equally urgent need in India of providing some more effective means of evoking, co-ordinating and expressing thought on difficult and pressing missionary problems, and it was deeply impressed by the evidence submitted to it of the value of the work done and the results achieved in this

matter in recent years at the home base by the International Missionary Council, and the Foreign Missions Conferences in North America and Great Britain, and the appreciation by the home boards of the work of these bodies.

The Council having devoted the greater part of its time to the careful, deliberate and prayerful consideration of the whole subject, resolves, provided the necessary resources are available, to appoint a group of five officers to serve the National Missionary Council and the Provincial Councils in the matters referred to in the preceding paragraph.

The Council resolves to approach the National Council of the Young Men's Christian Associations to ask them to release Dr. S. K. Datta and the Rev. W. Paton to serve as two of these officers. The Council realizes the great sacrifice that is demanded from the Young Men's Christian Association if Dr. S. K. Datta and Mr. W. Paton are set free for this work, but in the interest of the Christian movement in India as a whole they venture to ask the National Council of Young Men's Christian Associations to make the contribution of those who through their special experience of interdenominational and international work in the Young Men's Christian Association are peculiarly fitted for the service they are desired to render.

The Council gratefully avails itself of the willingness of Rai-Bahadur A. C. Mukerji, in response to the invitation of the Council, to place his services at the disposal of the Council during the period of his approaching furlough, to help in starting the experiment, and cordially invites him to serve as one of the officers for the period named.

The Council instructs the Executive Committee, after due enquiry, to make two further appointments, one man and one woman, having special experience and qualifications for giving help in village education, and to take all other necessary steps to give effect to the resolution of the Council.

The Council received from Mr. Oldham a report of a conference of secretaries and members of Canadian mission boards held in Toronto, at which those present expressed their belief that if any specific recommendations embodying the special needs which exist at the present time, and setting forth the manner in which help could best be rendered, came from the representative missionary bodies in India and from representative Indian Christians, the same would receive most careful and sympathetic consideration by similar bodies in Canada. The Council expresses its warm appreciation of the sympathetic attitude of the Canadian Mission boards, and asks Mr. Oldham to transmit this resolution to the mission boards in Canada, with a view to ascertaining whether Canada would be willing, as a national

Christian contribution to India at the present time, to give substantial financial help for a period of three or five years, with a view to making the desired experiment possible.

The Council remits to the Executive Committee the preparation of a budget and the completion of arrangements in accordance with the preceding resolution, and entrusts Mr. Oldham with the responsibility of laying the whole matter before the home boards in Great Britain, the United States, Canada, Australia and the Continent of Europe, and of carrying through the arrangement under the direction of the Executive Committee.

The Council has prepared a new draft constitution in which it has laid down that "the only bodies entitled to determine missionary policy are the Churches and Missions," and the Council desires to make clear that in taking the action set forth in the preceding paragraph it is its intention that this principle should be the basis of all its work, and of that of its officers. The confidence of the home boards in the work of the Foreign Missions Conference of North America, the Conference of Missionary Societies in Great Britain, and the International Missionary Council is the result of loyal adherence to this principle and of the fact that the officers of these bodies have not acted ahead of the wishes of the boards, but only in those matters in regard to which there is evidence that the boards themselves desire to take common action. It is the intention of the National Missionary Council that similar regard should be paid in India to the authority and complete autonomy of the Churches and Missions in India, and that they shall not at any time be committed, without their full and deliberate consent, by the National Missionary Council or its officers to any course which may be contrary to their wishes.

In taking the action set forth in this resolution the Council has had continually in view that the primary, fundamental purpose of Missions in India is the evangelization of India and the establishment of the Kingdom of God. The action has been taken in the belief that it will conduce to the furtherance of this fundamental aim by helping towards the solution of the many difficult problems involved in its realization, and by leading to the more effective co-operation of the Christian forces in India in the accomplishment of their central purpose.

With a view to explaining more fully to the Indian Church and the missionary body in India what is proposed, the Council instructs its Executive to prepare a pamphlet for wide circulation among missionary workers in India. The Council further refers to the Executive to consider whether, with a view to obtaining the widest expression of missionary opinion on the problems facing the Christian Church in India at the present

time, including the matters dealt with in this resolution, it is desirable to arrange for the holding at a not distant date of an All-India Christian Conference of Indian Christians and Missionaries.

II. The National Missionary Council recommends to the Provincial Representative Councils of Missions

- (a) That the name be changed to the Christian Council in (name of Province).
- (b) That some such provision as the following be inserted in the Constitution :—

The Council is established on the basis that the only bodies entitled to determine missionary policy are the Churches and Missions. The functions of the Council are therefore consultative, and it will take action only when it is assured that such action is in accordance with the wishes of the bodies represented in the Council. Where there is divergence of view the Council, if it takes action at all, will do so only on behalf of, and in the name of, those bodies which desire such action to be taken. In no circumstances will the Council commit the Churches or the Missions to any attitude or course of action without their consent.

- (c) That immediate steps be taken, where this has not already been done, to make the Council representative of Churches as well as of Missions.

It is suggested that each Council should appoint a small sub-committee to prepare a scheme assigning to each Christian community and the related Missions or Mission representation on the Council corresponding roughly to its strength and influence as judged by (a) the number of Communicants or members in full standing (b) the number of Foreign Missionaries and (c) the number and character of its educational institutions. In cases where the Mission organization is distinct from the Church the number of representatives would be divided between the Church and the Mission respectively. It is desirable that the provisions of the scheme should ensure that the number of Indian representatives on the Council should be at least equal to the number of Foreign Missionaries. It is also desirable that the number of women on the Council should be greater than it has been in the past. It is assumed that provision will be made, as at present, for adding a certain number of

members by co-option. It is further suggested that the travelling expenses of all their members should be paid by the Provincial Councils, and that the funds needed should be raised by an equitable assessment on the various bodies sending representatives.

- (d) That with a view to the development of Missionary co-operation on similar lines throughout India Provincial Councils be requested, before they finally adopt their constitutions, to submit the draft for comment to the National Missionary Council.

III. The Council approves of the following outline constitution of the National Christian Council of India, Burma and Ceylon, and submits it to the Provincial Councils for their comment, with a view to its adoption by the National Missionary Council at its next meeting.

- I. Name.*—The Council shall be called the National Christian Council of India, Burma and Ceylon.
- II. Basis.*—The Council is established on the basis that the only bodies entitled to determine Missionary policy are the Churches and Missions.

It is recognised that the successful working of the Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding and desire to co-operate.

III. Objects.—The objects of the Council shall be :—

1. To stimulate thinking and investigation on Missionary questions, to enlist in the solution of those questions the best knowledge and experience to be found in India and other countries and to make the results available for all Churches and Missions in India.
2. To help to coordinate the activities of the Provincial Councils and to assist them to cooperate with each other where such cooperation is desirable.
3. Through common consultation to help to form Christian public opinion and bring it to bear on the moral and social problems of the day.
4. To be in communication with the International Missionary Council regarding such matters as call for consideration or action from the point of view of the Indian Mission field as a whole.
5. To make provision for the convening of an All-India Christian Conference when such is in the opinion of the Council desirable.

- IV. *Membership.*—The Council shall be constituted as follows :—
1. Four members shall be appointed by each Provincial Christian Council, not less than two of whom shall be Indians. Of the four representatives first appointed, two shall be appointed to hold office for two years and two for a period of four years. All subsequent appointments shall be for four years.
 2. The National Council shall have power to co-opt additional members the number of whom shall not exceed one half of the elected representatives. Of these not less than half shall be Indians. Of those first appointed half shall hold office for two years and half for four years, all subsequent appointments to be for a period of four years.
- V. *Officers.*—The National Council shall have power to appoint officers to carry out the functions assigned to it. The Council shall determine the terms and periods of their appointment.
- VI. *Executive.*—The Council shall appoint at each regular meeting an Executive Committee of twelve members, in addition to such officers as the Council shall appoint as members of the Executive, to act for it in intervals, between its meetings, with the right to fill vacancies in its own membership.
- VII. *Meeting.*—The National Council shall ordinarily meet every second year, but a special meeting of the Council may be called, or the regular meeting postponed, if the Executive, after consulting the Provincial Councils, is satisfied that this is desirable.
- VIII. *Committees.*—If questions arise which call for consideration in relation to India as a whole the Council or its Executive may from time to time appoint committees to deal with such matters, such committees to carry out such duties as may be assigned to them until the next meeting of the National Council.
- IX. *Amendments.*—The Constitution may be amended by the Council at its annual meeting, provided (1) that notice of the proposed amendments be given in writing to the Secretaries not less than two months before the date fixed for the Annual Meeting, and submitted by them to all the members not less than one month before the same date; and (2) that not fewer than two-thirds of those present support the amendment.

IV. The Council remits to the Executive to consider the question whether it is desirable that certain provinces, in view of the greater progress and extent in them of the Christian movement, should be allotted a number of representatives greater than four.

V. The Council desires to draw the attention of Provincial Councils to the importance of the inclusion of women among the representatives elected to the National Missionary Council.

IV. Reports of Standing Committees of the Council.

I. **Public Questions.**—Professor Mukerji presented the Report on the Legal Handbook, describing the lines on which it was being prepared and the scope which it was to cover, (see Report 1920, pp. 28—9) and the extent of progress made. The following Resolution was passed :—

VI. Resolved :—That the N. M. C. approves of the lines upon which the Legal Handbook has been commenced, and requests the editor to complete it on the same lines.

The Bishop of Bombay presented the Committee's proposals regarding the Indian Christian Marriage Act. He outlined the history of the Council, dealing with the questions, and expounded the principles upon which it was suggested that legislation should proceed, and for which the approval of the Council was sought. A long and detailed examination ensued, both of the details of the proposed Amendment to the Act, and of the principles upon which it was based.

The *principles*, as agreed upon by the Council, are as follows :—

VII. 1. The Christian Church, or, while it is divided, Churches should in India regulate the marriages of Christians, and the state should recognise the regulations of the Christian Churches.

2. The Act should be redrafted in two Parts on the basis of domicile.

3. There should be a schedule of Christian bodies, who report to the Government of India their own marriage regulations and satisfy the Government that those regulations secure the fulfilment of the general requirements of this Act, and when any Christian body is placed on the schedule, its own regulations will govern the marriages of all members of that body, and its ministers will in virtue of their position as ministers be authorised under this Act to solemnize marriages.

As however the schedule of Christian bodies will not cover the whole ground, (in particular Marriage Registrars will need instructions,) it is desirable that some general requirements of marriage should be agreed upon by consultation between those who together can represent the whole Christian community, and these requirements should be recognised by Government by insertion in the Act.

4. The Act should contain a list of the minimum requirements which should be fulfilled in any Christian marriage by whomsoever solemnised, and the Council is prepared to recommend to Government the list of general requirements which stands in the Report, subject to the reconsideration of certain points.

5. A Table of Prohibited Degrees should form part of the general requirements, and the Committee is asked to investigate further what are the degrees actually prohibited at the present time in different Churches.

6. In addition to the approval of these principles and the detailed endorsement of the Amendment, (which is not given here as it is separately published), the following resolutions were passed.

RESOLVED :—

VIII. 1. That the Council's general acceptance of the Report be recorded and the Report be printed, and that the opinions of Missions and the Christian public be invited upon it and that these opinions be sent within four months to Professor S. C. Mukerji, Serampore College, Bengal.

2. That Professor S. C. Mukerji and the Bishop of Bombay be requested to consider any suggestions which may be received under the last resolutions and to incorporate them if they think fit in the Report.

3. That Professor S. C. Mukerji and the Bishop of Bombay be authorized to communicate the Report to the authorities of the Roman Catholic Church and to discover the probable attitude of that Church towards the suggested amendments to the Act.

4. That if no serious difficulties are encountered from those to whom the report and draft are submitted, Professor S. C. Mukerji and the Bishop of Bombay be requested to negotiate with the Government of India for the introduction of amendments to the Act on the lines of the report and draft.

(ii) **Indians in Kenya Colony.** The position of Indians in Kenya Colony was brought before the Council, and the following resolution was passed :

The attention of the National Missionary Council has been directed to the position of Indians in East Africa.

The Council has not, at the time at its disposal, been able to deal with all the aspects of this question but desires to call public attention to the following statements which are of cardinal importance in the matter.

First, a resolution of the Conference of Prime Ministers and representatives of the United Kingdom, the Dominions and India, held in 1921 contains the statements that—

“there is an incongruity between the position of India as an equal member of the British Empire and the existence of disabilities upon British Indians lawfully domiciled in some other parts of the Empire.”

and that

“it is desirable that the rights of such Indians to citizenship should be recognised.”

Second, the present Secretary of State for the Colonies has made the statement that

“there should be no barrier of race, colour or creed which should prevent any man by merit from reaching any station if he is fitted for it.”

The National Missionary Council heartily welcomes these statements and hopes that the Government of the Union of South Africa may soon see its way to give its adherence to them.

The National Missionary Council heartily supports the Government of India in its efforts to secure just treatment for the Indian community in East Africa. The Council holds that if the British Government has adopted the principles which underlie the statements quoted above, it is unjust to refuse to apply these principles in a single case like that of East Africa.

It has been brought to the notice of the Council that some prominent advocates of the policy of restricting the citizen rights of the Indians in East Africa have publicly stated that they advocate this policy in the interests of Christianity. To this plea the Council unhesitatingly replies that the interests of Christianity have never been advanced by denying to anyone justice and fair play.

(iii) *Malabar*.—At the close of the Sunday devotional meeting of the Council Mr. C. F. Andrews spoke to the Council and visitors about the situation in Malabar, and made suggestions as to the different ways in which the help of the Christian forces could be given.

2. The Training of Missionaries—The Report was presented by Dr. Aberly, and the Resolutions passed appear at the appropriate places in the Report.

The Committee rejoice to learn that plans for the Preparation of missionaries are assuming definite shape. There is general agreement on the following points:—

1. That while a general preparation is as necessary as ever, the day is past when this may be regarded as sufficient (See Mr. Oldham's Tract on the Essential Qualifications of a Missionary.)
2. That educational missionaries need to have special preparation for their work just as other professionals have. (See recommendations of Board of Study for the preparation of Missionaries March 11, 1921.)
3. That Phonetics, theoretical and practical, ought to be taught at the Home Base.
4. That furloughs, and especially the first furlough, ought to be utilized by missionaries for further preparation.

These matters being settled your Committee would call attention to the facilities that exist for such preparation. We therefore recommend and request Council to give the information to those interested.

RESOLVED :—

X. 1. *That the Provincial Councils be asked to bring to the attention of all missionaries going on furlough that they put themselves into communication with Miss Gollock or Dr. Frank Sanders* so that they may have the benefit of their help in securing the advantages of the courses offered to missionaries.*

2. *That this Council appeals to Home Boards to make such arrangements that it may be possible for their missionaries to take advantage of courses offered for such Preparation.*

The matters that the Committee think ought to engage our attention in India are chiefly the following :—

1. Observations should be made regarding the suitability of the courses of preparation, and findings communicated to Secretaries in Great Britain and in America. As we are only at the beginning of such preparation, we realize that the time for observations on any large scale has hardly come as yet.

RESOLVED :—

XI.—*That Council request Provincial Councils to consider how far the Preparation given at the home base is adapted to our needs and make recommendations regarding the same to this Committee.*

* The address of Miss Gollock is Edinburgh House 2, Eaton Square, London, S. W. 1., and of Dr. Sanders, 25, Madison Avenue, New York.

2. The question of Language Schools is no nearer solution than it has been hitherto. The committee has learned that the idea of one Language School for all India has been advocated in some quarters. This view finds no support among the Members of this Committee. The Language Schools that exist in some places feel themselves handicapped by want of suitable buildings and want of proper superintendence and Staff. The Council has heretofore passed Resolutions on Language Schools and nothing seems needed along this line except to call attention to them. (See Report 1919.)

One question that the Committee could not help but have brought to its attention in this time of unrest in India with its changed relations of European and Indian not only in the country in general but also in the Church itself, is the peculiar preparation demanded by this very unrest.

RESOLVED :—

XII. 1.—*That this Council calls attention to the harm that is done by missionaries of narrow sympathies and outlook and requests Boards to pay due regard to this both in the preparation, appointment and retention of missionaries.*

2. *That facilities be provided for bringing new missionaries into close relationship with Indians and especially Indian Christians.*

IT WAS FURTHER RESOLVED :—

XIII. 1. That the Committee be asked to report on the question of enrolling missionaries to secure an adequate knowledge of Indian religion and Indian culture.

2. That the Committee be asked to take into consideration, during the next year, the question of the preparation, training, and post graduate study of Indian missionaries.

During the last year this committee has been in correspondence with the Secretaries of the Board of Missionary preparation both in Great Britain and in America with a view to finding out how we might co-ordinate our work so far as it affects India. Correspondence put into our hands information which we believe ought to be placed at the disposal of Provincial Councils and through them of missionaries in general.

3. German Missions.—The following report was submitted :—

The Committee which is a Committee both of the National Missionary Council and the Madras Representative Council of Missions has during the past year met on five occasions, and

has dealt with various subjects in connection with the maintenance of the activities formerly carried on by the German Missions and the Basel Mission.

1. *The Basel Industrials.*—The deed of Indenture transferring the Basel Industrials to the Commonwealth Trust Ltd. referred to in the report of last year, was executed and registered at Madras on 21st. August 1920. From that date the Commonwealth Trust has been carrying on the Industrials. The arrangement under this indenture is that a dividend of 5% free of income tax should be paid to the shareholders, all net profits being used for the maintenance of Educational, Religious and Philanthropic work, primarily in connection with the areas in India where the Basel Industrials have hitherto been carried on. After 1924, however, the profits will be available for similar educational and philanthropic purposes not only in that particular area but in any part of India under conditions approved by a Board of Trustees in London. One half of the number of Trustees is elected by the Commonwealth Trust, the other half is elected by the Conference of British Missionary Societies. All the members of the Trust hold office subject to the approval of the Secretary of State for India. The present members of the Trust are as follows:—Chairman, Charles H. Roberts Esq.; J. H. Oldham, Esq.; Sir Michael Sadler, K. C. S. I.; A. L. Smith, Master of Balliol; G. F. Barbour, Ph. D.; Sir Arthur Steel-Maitland, Bt. M. P.; G. L. Craik, Esq.; Col. Sir Robert Williams, Bt. M. P.; Rev. W. Goudie; The Rt. Hon. Lord Justice Younger; Lord Meston; Albert Mansbridge, Esq.

In the event of the Commonwealth Trust not carrying on the Industrials in accordance with the provisions of the deed of Indenture the Governor-General-in-Council reserves to himself the right to retransfer the Industrials to the Mission Trust of Southern India.

2. *Mission work of the Basel Mission.*—The arrangement for the Mission work of the Basel Mission has continued during the past year on the same lines as previously reported. Certain difficulties have however arisen in Malabar with reference to the organisation of the work there. A conference on the subject was held at Calicut on November 15, 16 and 17, 1921, and as a result internal arrangements have been made which have been accepted, subject to the approval of the local churches, by the Malabar Church Council, the Malabar Board of Management, and the Executive of the South India United Church. The Rev. J. H. Dickson continues to represent the S. I. U. Church in Malabar and efforts are being made to secure further help for the work through the appointment of one or two additional representatives of the South India United Church,

(b) The Kanarese Evangelical Mission has continued to be responsible for the Kanarese work in South Kanara and South Mahratta. The term of office of the Rev. W. E. Tomlinson who has been Secretary for the Mission since August 1st, 1920 expires in June 1922. Dr. P. de Benoit has accepted the invitation of the Committee of Control of the Kanarese Evangelical Mission to come to India to be Secretary of the Mission. He is expected to reach India in February.

(c) The Wesleyan Missionary Society, the National Missionary Society and the Madras Christian College have continued their responsibility for the management of the work in the Nilgiris and Coorg, Honavar, and the Malabar Christian College respectively.

3. *The Pension Funds of the Basel Mission.* The Mission Trust of Southern India has given anxious consideration to the position of the Catechists' Pension Fund and the Schoolmasters' Pension Fund of the late Basel Mission. The funds have been carefully examined by Reginald C. Simmonds, Esq. Assistant Actuary, Alliance Assurance Co., London. Mr. Simmonds has reported that there is a total deficiency on the two funds of Rs. 605,164, and that unless the two funds can be assured of a substantial income from other sources there is no reasonable hope of their being continued. The Trust has resolved to ask the Board of Trustees in London to which the profits of the Industrials will accrue to give as an annual contribution to the Pension Funds Rs. 12,000 per year for the ensuing fifty years. This is a very large request to make but the two funds involve 592 members and pensioners with many dependants, and the Trust feels that it must make every possible attempt to secure funds so that the small pension of these dependants may be continued. It is hoped that the Board of Trustees in London will accept this proposal.

4. *German Lutheran Missions.*—The work of the Schleswig-Holstein Mission has continued to be carried on by the American Lutheran Mission and three additional missionaries are now being appointed to that field by the American Lutheran Mission.

The work of the Hermannsburg Mission has been carried on by the American Ohio Mission.

The work of the Leipzig Lutheran Mission has again been maintained by the joint efforts of the Church of Sweden Mission and the Tamil Lutheran Church.

5. *The Mission Trust of Southern India* at present consists of the following members :—

Appointed by the National Missionary Council :—Rev. D. G. M. Leith, M.A., Chairman ; M. D. Devadoss, Esq., B.A., B.L., M.L.C. ; Rev. W. Meston, M.A., B.D.

Appointed by Government :—Paul Appasamy, Esq., M.A., LL.B. ; H. R. Uzielli, Esq., I.C.S.

The Trust was constituted as a corporate body with perpetual succession and a common seal, and all its acts validated and confirmed by an Act passed in the Indian Legislative Assembly which received the sanction of the Governor-General-in-Council on March 27th 1921 known as Act No. 9 of 1921.

The Trust has continued to deal with many important questions with reference to the property of the Leipzig Lutheran Mission, the Schleswig-Holstein Mission, the Hormannsburg Mission and the Basel Mission, all of which is vested in the Trust. The Trust however has not power to sell any property without the previous sanction of the Governor-in-Council.

6. *Allocation of Funds.*—For the year 1921 the Committee on German Missions allotted from the profits of the Industrials sums of money as follows, amongst the various bodies that took over the work formerly carried on by the Basel Mission :—

	Rs.
National Missionary Society, Honavar	... 5400
Pension Funds	... 12500
Pension for Mrs. Stokes	... 960
Malabar Christian College	... 4000
Nilgiris and Coorg, Wesleyan Missionary Sty. Malabar	15000 ... 100000
(of this amount Rs. 17000 was to meet the deficiency for Malabar in 1920)	
Kanarese Evangelical Mission	... 90000
	Rs. 227860

The audited statement of accounts is appended to the Report.

7. *Personal effects of repatriated Missionaries.*—The Committee is glad to report that as a result of its representation to the Government of Madras and the Government of India permission was given by the Government of India for all personal effects of repatriated missionaries being sent to their owners. In almost every case this has now been done with the exception of the effects of the missionaries of the Schleswig Holstein Mission.

8. *The Schleswig-Holstein Mission.*—A request has been received from the Canadian Baptist Mission that a portion of the work formerly carried on by the Schleswig-Holstein Mission should be transferred to the Canadian Baptist Mission. The

matter has been carefully discussed by the Committee and representatives of the Lutheran Mission (American) and the Canadian Baptist Mission have been heard.

The Committee has passed the following resolution :—

Whereas the American Evangelical Lutheran Mission has with the goodwill of the Schleswig-Holstein Mission been in occupation of the whole field since the early stages of the war and whereas the American Evangelical Lutheran Mission is now able to provide more adequately for the spiritual needs of the field, the German Missions Committee does not feel that it is wise at the present time to suggest any redistribution.

9. Financial support from the Conference of British Missionary Societies.

The Committee is grateful to the Conference of British Missionary Societies for a further grant of £100 towards the support of the Secretary to the Kanarese Evangelical Mission appointed by the National Missionary Council. An audited statement of accounts—Account B—is appended to the Report.

The Committee is grateful to God that the work of the German Missions has been so fruitfully maintained during the past seven years.

(*Sd.*) D. G. M. LEITH.

THE MADRAS REPRESENTATIVE COUNCIL *nominates the following Committees for 1922.*

(1) Committee on German Missions :—Rev. Dr. Aberly, Rev. J. Bittman, Rev. A. W. Brough, Rev. H. Gulliford, Bishop Heuman, Rev. G. E. Phillips, Rev. W. Meston, Rev. W. E. H. Organe, The Bishop of Madras, Dewan Bahadur G. T. Vurgese, J. D. Asirvatham, Esq., Paul Appasamy Esq., P. O. Philip, Esq., The Hon. Mr. Justice M. D. Devadoss, Rev. J. H. Maclean, (Convener).

(2) Controlling Committee of Kanarese Evangelical Mission :—The Bishop of Madras, Rev. Dr. Aberly, Rev. J. Bittman, Rev. A. W. Brough, Rev. H. Gulliford, Rev. J. H. Maclean, Paul Appasamy, Esq., Rev. W. Meston, Hon. Mr. Justice M. D. Devadoss, Rev. H. Anderson, Dr. P. de Benoit (Secretary), J. H. Maclean, (Convener).

(*Sd.*) D. G. M. LEITH.

COMMITTEE ON GERMAN MISSIONS.

Statement of Accounts from July 1st. 1920 to June 30th 1921.

A. Account.

		Receipts.	
		Rs.	A. P.
Balance in Bank (July 1st. 1920)	...	74786	1 5
Return of fixed deposits	...	90000	0 0
Interest on " "	...	2249	13 0
Interest on Current account	...	986	0 0
Cheques from Industrials	...	48000	0 0
Return of Loan to Kanarese Mission Press	...	19987	8 0
Interest on " " " "	...	425	9 7
		<hr/>	<hr/>
		Rs. 236435	0 0

Expenditure.

Kanarese Evangelical Mission	...	*121464	6 4
Wesleyan Missionary Society (Nilgiris and Coorg)	...	11911	2 0
Pension Funds	...	7500	0 0
National Missionary Society (Honavar)	...	4950	0 0
South India United Church, (Malabar)	...	84100	0 0
Cheque Books	...	3	2 0
Balance in Bank	...	6506	5 8
		<hr/>	<hr/>
		Rs. 236435	0 0

*Of this Rs. 32000 was a Loan to the Kanarese Mission Press of which Rs. 19987-8-0, has been returned as per statement in Receipts column.

(Sd.) D. G. M. LEITH, Audited and found correct.

Treasurer.

(Sd.) W. E. H. ORGANE.

11th November 1921.

B. Account.

		Receipts.	
Balance in hand July 1st 1920	...	11545	2 8
Interest	...	374	14 0
Contribution through J. H. Oldham, Esq. £100	...	1511	11 11
		<hr/>	<hr/>
		Rs. 13431	12 7

Expenditure.

	Rs.	A.	P.
Allowances and Travelling expenses to Rev. W. E. Tomlinson, Secretary, Kanarese Evangelical Mission to 31st July 1921...	5712	0	0
Office Expenses	105	4	0
Expenses of Committee meeting	47	6	6
Balance carried forward	7567	2	1
	Rs. 13431	12	7

(Sd.) D. G. M. LEITH,

Treasurer.

Audited and found correct.

(Sd.) W. E. H. ORGANE.

11th Nov. 1921.

Gossner Mission.

The following Statement was submitted concerning the condition of the Gossner Evangelical Lutheran Church in Chota-Nagpur, and of the work of the associated Advisory Board, 1920-21.

This statement is intended to include simply a brief reference to facts contained in the Report made to the B and O. R. C. M. on behalf of the Advisory Board, and to facts showing the promise of the present condition of the Church.

1. The Rev. J. Cannaday has taken up residence in Ranchi as Resident Lutheran member and Secretary of the Advisory Board, in place of the Rev. G. A. Ripley. With him is Mrs. Cannaday who has charge of the Women's Work, and the Rev. H. R. and Mrs. Spangler. All are lent to this work by the Guntur-Rajahmundry Lutheran Mission.
2. The Advisory Board has worked in close consultation with the Church Council of the G. E. L. C. in all matters.
3. The Church has now framed its constitution and been registered as a legal and responsible body.
4. While much financial help was received from Lutherans in America for Institutional Work, the Church collected from its people during the first half of 1921 over Rs. 15000 for Congregational Work, and expects that this sum will be exceeded for the second half of the year.

5. There are now some 50 men in training for the Pastorate of the Church in the Theological Seminary under Mr. Cannaday ; there are also some 40 young men reading in Colleges. This means that ere long the Church's need for leaders from among its own people may be well met.
6. A scheme by which the Pastors become Supervisors of the schools in their parishes has been established, being approved by Government, the Church and the Advisory Board.
7. To improve the economic condition of the people of the Church, Co-operative Credit Societies have been established. These are under the direction of an Indian Christian gentleman who is Assistant Registrar of Co-operative Societies for the Division, and are aided through the Advisory Board.

The following are some signs of health and growing strength in this Young Church :—

1. At the Celebrations held at the end of 1920 in connection with the 75th Anniversary of the founding of the German Lutheran Mission in Chota Nagpur, it was noticeable that with praise for the past there was hope for the future, and that the leaders were endeavouring to unite their people for a forward movement towards the goal of a strong, stable, independent Church.

2. While the leaders are strongly Lutheran, there is an evident broadening of their vision and sympathies. They are beginning to think of the wider Christian field of which they are a part, and sympathy is being roused with matters wider than their own immediate affairs. An evidence of this is found in the definite and practical pronouncements of the Church Council on matters referred by the N. M. C. through the Provincial Councils, to the affiliated bodies, such matters including Temperance, Work among Moslems, the Indian Church, Medical Missions and the Present Political situation in India.

3. There is a keen desire on the part of the leaders to carry on evangelistic work among non-Christians of the Division and of adjacent Feudatory States, a thing indicating life in the Church, and essential to a healthy, progressive condition.

There are weak spots and regrettable things in this Church as in all our organisations, but I feel that the things I have mentioned are greater things, and that the future is full of promise.

A. G. ATKINS.

Committee of Control—Kanarese Evangelical Mission.—The following Report was submitted :

The Committee which is appointed by the National Missionary Council on the nomination of the Madras Representative Council has dealt with various questions connected with the Kanarese Evangelical Mission.

1. The Minutes of the General Conference of the Kanarese Evangelical Mission and of the District Committees of South Kanara and South Mahratta have been submitted to this Committee for consideration and approval.

2. Rev. W. Tomlinson of the Wesleyan Mission, Mysore, has occupied the position of Secretary since 1st August 1920. The funds for this appointment have been provided through the efforts of Mr. J. H. Oldham by the Conference of British Missionary Societies and the Committee of Council and Reference in America. Mr. Tomlinson resigns his position in 1922. Dr. P. de Benoit has accepted the invitation of the Committee to come to India to undertake this work. He hopes to arrive in February or March 1922.

3. The Committee has frequently taken steps to secure permission for Swiss Missionaries to come to India. It is glad to report that several Missionaries have come from Switzerland during the year for the work of the Kanarese Evangelical Mission.

4. A summary of the accounts of the Mission for 1921 will be presented to the Committee and to the National Missionary Council.

5. The Constitution and Rules of the Basel Mission have been used as the basis of the new Mission Constitution and Church Rules that are being drafted for the Kanarese Evangelical Mission. A large and representative Committee in each of the two Districts of the Mission has passed the Draft, which is being presented in Kanarese to each District Synod in December or January. When this draft has passed the Synods and has been discussed by the Presbyteries it will be submitted to the Kanarese Evangelical Mission Control Committee in April or May 1922 before it is finally adopted by the District Synods, the District Committees and the General Conference of the Mission.

6. The Lausanne Committee is doing its utmost in Switzerland to secure contributions, especially in view of the fact that contributions from the Commonwealth Trust are likely to diminish.

D. G. M. LEITH.

KANARESE EVANGELICAL MISSION ACCOUNT, 1920.

			Rs.	A.	P.
Balance in hand, Jan. 1	...	...	31,092	4	9
National Missionary Council	...	...	95,000	0	0
Lausanne Committee	...	...	51,641	15	2
Mrs. Stokes	...	...	1,406	6	8
Fixed Deposit Proceeds	...	...	14,711	1	0
Profit of Mangalore Women's Industrial Work			1,500	0	0
Repayment by Mr. Wuthrich on Pearl's transaction	...	...	108	14	0
Interest	...	...	534	0	0
			<hr/>		
		Rs.	1,95,994	9	7
			<hr/>		
South Mahratta	...	...	59,794	1	6
South Kanara	...	...	78,091	5	0
Passages	...	...	349	7	0
Mrs. Stokes	...	...	960	0	0
Malabar Orphanages	...	...	7,104	9	10
Office Account : Secretarial expenses, etc.	...	...	1,843	0	9
Rev. A. Jucker	...	...	300	0	0
Loan to Mangalore Press	...	...	15,000	0	0
1919 items not entered till 1920	...	...	2,419	12	8
Balance in hand at December 31, 1920	...	...	30,132	4	10
			<hr/>		
		Rs.	1,95,994	9	7
			<hr/>		

(Sd.) W. E. TOMLINSON.

Treasurer.

Examined and found correct.

(Sd.) W. E. H. ORGANE.

28th July, 1921.

5. **Report on Alien Missionaries.**—The Secretary stated that in accord with the British Government Memorandum on the admission into India of Alien Missionaries, he had been requested to supply Certificates of Recognition to the following :—

Mr. Henry Schaetti, Y. M. O. A., Madras ; Dr. Ollic Tornblad, Seventh Day Adventist Mission, Rangoon ; Rev. Oscar Lapp, Christian Missionary Alliance, Amraoti, Berar.

This made up a total of only ten certificates issued since the regulation came into force,

A communication had been received from the Government of India, No. F. 46 Jails, dated Delhi 12th December 1921, saying that "additions had recently been made to Memoranda A and B so as to provide a procedure by which applications may be received under certain conditions from persons of former enemy nationality who desire to take up missionary work in India." A copy of the revised memoranda was enclosed, together with a copy of the form on which applications from such persons should be submitted. The addition to Memoranda with which the National Missionary Council has alone to deal reads as follows :—

"Exceptional conditions under which Missionaries of former enemy nationality can be admitted to India. It should be understood that the Government of India have adopted a strict policy of excluding persons of former enemy nationality from India for a period of five years after the war, irrespective of their individual occupation."

"In the event, however, of representations being made by the authorities of a recognised society, and supported by the Conference, to the effect that the full enforcement in the case of the missionaries employed by such society of the prohibition against individuals of former enemy nationality would result in the loss of, or grave injury to, any mission now being conducted in India by such society by reason of the impossibility of securing the requisite number of missionaries to fill the posts made vacant by the exclusion of former enemy nationals, then the Government of India, if they are satisfied that these representations are well grounded, will have no objection to considering and dealing with exceptional applications for the introduction of individuals of former enemy nationality, for missionary work, subject to the following conditions :—

- (i) The official head in India of the mission in which it is desired to introduce any such individual must be a British subject.
- (ii) The conditions of Memorandum A must be complied with.
- (iii) In particular, the good faith of the individual whom it is desired to admit must be guaranteed in the manner prescribed in Memorandum A 5 (iv) (b) by the Conference.
- (iv) The authorities of the society will transmit to the India Office through the Conference the application of each such individual on a prescribed form, together with the guarantee prescribed in (iii) above.

- (v) It is understood that only a limited number of applications will be made, and they will be confined to cases of genuine necessity from the point of view of the mission and will normally be made on behalf of missionaries who have previously worked in India.
- (vi) The India Office will transmit each application to the Government of India which will consider each case on its merits having special regard to the previous record of the applicant.
- (vii) In the event of the Government of India being able to relax their general rule of excluding all former enemy nationals in favour of a missionary applying in the manner prescribed above, they will communicate their decision by telegraph and the necessary facilities for the journey of such missionary to India will thereupon be granted."

The Government of India has also written to the Secretary to say that the following Societies have been accepted by the British Government as 'Recognised Societies':—

The Ceylon and India General Mission.
 Canadian Baptist Foreign Mission Board, Toronto.
 Board of Foreign Missions, Presbyterian Church in Canada.
 Missionary Society of the Church of England in Canada.
 The Dominion Council of the Y. W. C. A., Toronto.

During the past year a large number of letters have been received from American Missionaries of Recognised Societies reporting that local Government officials were asking Certificates of Recognition from them. The Secretary had replied pointing out that this was an error. No missionary who is an American citizen and a member of a recognised society needs a certificate. The National Missionary Council is only authorised to grant certificates to members of recognised societies working in India who are of non-British or non-American nationality. American citizens have been granted equal status in every respect with British subjects. Their loyalty has already been guaranteed to His Majesty's Government by the Conference to which their Society belongs. Nothing further is necessary.

In reference to non-British and non-American missionaries who are members of recognised societies and are at home on furlough, the procedure necessary is for the Conference with which their Society is connected to refer to matter of their return to the Secretary of the National Missionary Council—who after inquiry, recommends their return to the Government of India and the local Government of the area to which the

missionary desires to return. If no objection is intimated by the Government within three weeks, the Secretary informs the Society through the Conference and the missionary may return.

The Secretary desires to place on record the appointments of the Council to the Existing Boards of Trustees of German Mission properties.

The Madras Mission Trust Properties—Rev. D. G. M. Leith, Chairman ; Rt. Rev. the Bishop in Tinnevely ; Rev. A. W. Brough.

The Gossner Mission Trust Properties Bihar and Orisia—Rev. A. G. Atkins ; S. C. Mukerji, Esq. B. L. ; Rev. Herbert Anderson.

The Leipzig Mission Trust Properties, Burma—Mr. F. B. Phinney ; Rev. D. P. Durai Raj ; Rev. C. H. Riggs.

(*Sd.*) HERBERT ANDERSON
Secretary, N. M. C.

6. Temperance.—Bishop J. W. Robinson submitted the following Report :—

The National Missionary Council last year passed four resolutions having to do with the work of the committee on Temperance. They were as follows :—Authorizing the committee to negotiate with some British or American society for financial support of a research and publicity secretary ; recommending the formation of regular committees on temperance in provincial councils ; urging upon societies and boards the advisability of setting aside for part or whole time service special persons for temperance work, and the appointment of a sub-committee to promote co-operation with other temperance organisations.

Your Committee regrets to report that its efforts along these lines have not met with a large measure of success. The general financial stringency has made it impossible for the temperance organisations approached to give us the funds for supporting a research secretary, and the same obstacle has prevented all but one or two boards from setting aside part or whole time men for temperance work. Up to the present time distinctively temperance committees have been formed in Bihar and Orissa, the Punjab, the United Provinces, the Bombay and the South India areas. In all provincial councils temperance matters are usually referred to the committee on Public Questions.

A part of the recognised duty of this committee on Public Questions is to keep in touch with the Temperance Committees

of the provincial council and to encourage and correlate their activities. Reports have been received from all the areas except Burma, and indicate that what has been accomplished has been largely through the activities of individual members of the committees rather than by the planning of the committee as a whole.

In the Punjab an outline for scientific instruction in schools has been prepared and is being taken up by some of the Societies. In the United Provinces the committee took a leading part in urging upon Government a number of desirable amendments to the Excise Act, and succeeded in securing the adoption of a number of reforms. In Bombay one society has set aside a special secretary for temperance work. Here also a number of local conferences, in which our people took part, resulted in framing of a resolution looking to prohibition to be introduced immediately into the provincial legislative council. The resolution was disallowed by Government on a point of order, and consideration was postponed for a time. In the Central Provinces in connection with a syllabus on temperance for schools issued by the department of education, the Mid-India committee has prepared a set of thirty-two lantern slides and a suggested lecture to illustrate the salient points of the syllabus. In Bihar and Orissa some meetings for the promotion of temperance were held, and efforts made in a number of places to close certain public houses though without much success. In Bengal and Assam the chairman of the committee, who is also a member of the N. M. C. Temperance Committee introduced into the legislative council a very practical measure looking to greater restrictions to the sale of liquor and reduced opportunity for the purchase of the same, which resolution was accepted by the legislative council and is already having attention of the Minister of Excise. In Madras a temperance catechism suitable for certain grades in schools has been issued and promises a large usefulness. In Ceylon the effort has been directed to the closing of liquor shops and taverns through local option, and a considerable measure of success attained. Supplementary to this, and a decided help to the general cause on temperance, has been the establishment of resorts for workmen in the more crowded parts of Colombo by the Women's Christian Temperance Union.

While the picketing campaign of the non-cooperation forces, with its frequent outbreaks of violence, has deterred many real temperance advocates from taking any active part in temperance propoganda the past year, it is noted that in a number of the presidencies constructive legislation has been secured. In Assam the legislative council has passed a resolution looking to prohibition within ten years, in the United Provinces salutary

reforms have been granted in the excise department, and in the Punjab and Ceylon local option within municipal limits has been granted.

RESOLVED :—

XIV. That the Council authorise the Committee on Temperance to negotiate with some British or American Society for the support of a Secretary who shall under the direction of the Council, give himself to research, publicity and propaganda work. If and when such support is secured the selection of the Secretary for the place and the general supervision of his activities is hereby committed to the Executive Committee in consultation with the Temperance Committee of the Council.

2. That the Council invite the attention of the Provincial Councils to the importance of the subject of Temperance at this time, and request them to take all possible action to promote the movement for Temperance along healthy and effective lines in their areas.

3. That in view of the urgent need of local leadership to secure the development of Temperance sentiment and the co-ordination of Temperance effort, the Council urge upon all Mission Boards and Church Organisations the advisability of appointing whole or part time workers who can devote themselves to this one cause.

7. Survey and Occupation.—The Rev. H. Gulliford submitted the report :—

I. Yearly Statistics.

The schedule for collecting statistics for all India, approved by the last Council, was printed and sent to conveners of Provincial Survey Committees in December, 1920. Reminders to ascertain the progress made were sent to them from time to time. Up to the present the following returns have been received :—United Provinces, very full, but not complete; Ceylon, fairly full, but incomplete; Madras, not fully in accord with the schedules and lacking in some respects. Bengal and Assam have collected statistics, but have decided that "the returns, as collected and presented, should be filed for reference but withheld from publication." Behar and Orissa return is approaching completion. Bombay has collected some returns and the Punjab has done likewise. Mid-India gathered its statistics on its old schedule and they are incomplete. Burma was not able to do anything. It is therefore impossible for your Committee to make statements with regard to all India.

The results may seem to be disappointing, but it must be remembered that the schedule was different in principle from

any hitherto used. Your Committee agrees with the opinion expressed by the Survey Committee of Bengal and Assam :—
 “Most missions had found it difficult to adjust their figures to this method. There can be no doubt, however, that it is in line with the necessary procedure for any satisfactory survey, and the only basis upon which a comparative conspectus of the work, including the distribution of the Christian community and the numerical strength and diverse operations of the Christian forces, can be ascertained from year to year. The mere fact that general attention has been called to this requirement registers a notable advance. The Council invites all those responsible for the records of their own mission or church to make such arrangements as will secure the adoption of this basic principle in future returns. It will then be possible to see at a glance what missions are at work in any part of the field, to visualise the wholeness of the Christian community, irrespective of denominational bounds, and to take cognizance of what agencies, whether evangelical, educational, or medical, are operative, in what relation to each other and to the needs of other districts.”

Your Committee will endeavour during this year to carry out the resolution passed by the Council last year.

II. Survey.

Your Committee reported to the Executive Committee in July last that a generous offer of £2000 had been received from Messrs. Allen, Clark and Cochrane for the purpose of making a missionary survey of India on certain conditions. The Executive accepted the offer and approached the Rev. A. McLeish of Ajmer with a view to his undertaking the work. As Mr. McLeish does not see his way to give his whole time to the task, your Committee after consultation with Mr. McLeish is of opinion that under the circumstances it is not possible at the present time to carry out a survey on the lines laid down, and it desires that the acceptance of the offer made by Messrs. Allen, Clark and Cochrane may be deferred, and the facts communicated to them.

Mr. McLeish, however, believes that he can perform part of the task, if the Provincial Survey Committees render him effective aid, and he is willing to do what he can in an honorary capacity. Your Committee recommends that Mr. McLeish be made convener of the Survey Committee, and that he carry on a survey as far as his time and the means available permit ; and requests the Council to urge the Provincial Survey Committees to assist him in every possible way.

RESOLVED :—

XV. That this Council, while endorsing the appreciation expressed by its Executive Committee of the generous offer of Messrs. Allen, Clark and Cochrane, resolves that it is not possible at the present time to carry out the proposed survey on the lines proposed and suggests to the donors that till the results of a survey to be carried out by Mr. McLeish are published, the money may be so held that it may be available hereafter.

2. That Mr. McLeish's offer to carry out survey in an honorary capacity be accepted, that he be requested to secure the acquiescence of the Survey Committee in his plans, and that a sum of Rs. 600 from the Survey Fund be allotted for this purpose,

8. **Mass Movements.** —The Rev. B. T. Badley submitted the Report :

The question of bringing to the large and increasing Christian community in the villages even the simplest type of education still remains the most insistent that faces those who are engaged in work relating to mass movements. Your Committee would put itself on record to the effect (1) that only a vocational education can meet the need of our young people in the villages, and (2) that the importance of the economic question is such as to demand our close and constant attention. These two are vitally related, for a vocational education will not only attract large numbers to our schools, but will in turn help to solve the economic problem. Your Committee therefore recommends the closest co-operation between it and the Committee on Education.

Among the important developments in mass movement work during the year has been the establishment of a Paper in the United Provinces for village Christians. The first issue of this, in Hindi, has just appeared under the Editorship of the Rev. A. W. McMillan of Kachwa, Mirzapur Dist. It aims to give in an attractive style such simple articles as may suit the needs of beginners and those for whom no other reading has yet been provided. One great value of such a paper should be to help our rural Christians from lapsing into illiteracy for lack of any thing to read. It is recommended that as soon as possible such papers for our village Christians be started in each of the great language areas.

The agencies for training evangelistic workers for rural areas are still too few to serve the needs of this field. Such training schools are no less needed than vocational schools, and your Committee recommends that they be opened up wherever deemed advisable. Only by providing adequate pastoral

supervision can we hope to establish our scattered groups of people in rural areas as real congregations, and help them to cut loose from their old, heathen brotherhoods.

Your Committee feels that it has not succeeded in binding together the widely scattered sections and interests relating to this work. For purposes of co-ordination and the dissemination of ideas there should be a man who can give some considerable part of his time to this cause. If this Council would take steps to provide for this, and the various Missions would appoint men in mass movement areas who could give at least part time to such work, we should have a really valuable group of men working together for the advancement of this cause.

The bearing of this work on the breakdown of caste in India and on the evangelisation of the higher castes is so vital as to make it one of the supreme issues before the Christian Church in this land. In the providence of God, multitudes of these depressed classes are still accessible to us, though in some regions the doors they have so long left ajar, or even held open for us, are now being closed by them. Another year may see the situation radically changed.

The present trend of events is against the hope that the depressed classes will much longer appeal to the Christian Church.

The situation constitutes a compelling challenge. On the outcome depends in no small measure the Christian Conquest of India. The Mass movement with its sixty millions people, is the greatest spiritual opening in the world today. Taken together with the new turning towards Christ on the part of educated India, it constitutes an unequalled challenge to the Church on the mission field.

RESOLVED :—

XVI. That the Council draw special attention to the fact that the awakened interest throughout India in the depressed classes and their uplift constitutes a fresh and compelling challenge to the Christian Church.

2. That this Council record, its hearty appreciation of Christian newspaper for village people recently established through the efforts of the Representative Council of Missions of the United Provinces, and urges the desirability of similar papers being started in each great Language area.

9. Industry and Agriculture.—The Rev. A. Mc Leish submitted the report :—

Your Committee, for reasons given last year, has not much to report.

Three out of the seven Provincial Councils have now subcommittees, and one has a committee on co-operative credit. The question of union schools for industrial and agricultural education is still being considered in the Punjab, but no progress is reported. The Punjab Board of Economic Enquiry took up the question of the economic status of the village labourer to which we drew attention last year. A Committee was appointed to consult with missionaries and others as to the prevailing conditions. A questionnaire on the whole subject of the depressed classes is being issued to Government officials, Missionaries and others interested. The Punjab Council has conducted a survey of forty-six of its educational institutions with a view to ascertaining the extent of industrial and manual training. This survey has shown the growing realisation of the need of practical training. Reports from other parts of the field also show a growing desire to make our educational work more practical. Hand work is increasing, but there is little unity of method shown in dealing with the problem.

The work which this Committee ought to have done this year was to survey its field. Owing to the absence of the convener on furlough little has been attempted.

The present economic situation has led to great difficulties in some industrial businesses. Increase of wages and materials has reduced the economic margin, and we learn of one such enterprise, which has done good service, closing down, and of another which was contemplating doing so, but agreed to continue because of the real contribution it was making to Mission work. Most of the difficulties, however, in Industrial work run on good business lines can be remedied by business methods. Lack of capital for necessary expansion and up-to-date machinery seem to be the greatest needs.

In conclusion, your Committee would urge two points :—

(a) The urgent need of union effort in the field of industrial and agricultural education.

(b) That the work of your Committee can be of no great use to our constituency without a survey of the field. We would ask your permission, therefore, to conduct such a departmental survey. The material to be collected is not great. It will be necessary to ascertain three things in connection with each Province.

1. The general economic condition of the Christian community with special reference to the problem of a self-supporting and self-propagating church.

2. The present position in regard to manual training and industrial work.
3. The present position in regard to agricultural mission work.

The answers to these three questions should be written up by one qualified to do so in each province on the basis of the survey figures collected.

RESOLVED :—

XVII. That the attention of the Provincial Councils should be drawn to the need of union effort in industrial and agricultural educational work.

2. That the Industrial and Agricultural Mission Work Committee be empowered to make a survey of the field in its department,—the questionnaire to be approved by the Survey Committee.

10. Work among Moslems—Professor R. Sirajuddin submitted the report :—

The present is the third year's report of this Committee. Mention is made here of some work that is being done and the attention of the Council is called to much that yet remains to be done.

I. The following steps have been taken since the last meeting along the line of the resolutions passed during the last two years.

In response to Resolution 17 (2) of 1920, on the subject of establishing Provincial Committees, a Committee on work among Moslems was appointed last year by the Punjab Representative Council of Missions. Thus we have now two such Provincial Committees, one appointed by the United Provinces Representative Council of Missions having been reported at our last meeting. We hope that during the coming year there will be another one established in Bengal, the Mohamadan population of East Bengal being larger than that of any other province in India. The N. M. C. will have rendered a useful service in having brought into existence these Provincial Committees and such Committees will be all the more necessary since according to the new constitution of the N. M. C. there will be very few All India Committees on the National Council for some years to come.

2. Towards carrying into effect Resolution 17 (2) of —1919, on the subject of Inter-Provincial Evangelism among Moslems some progress has been made. The newly appointed Committee of the Punjab R. C. M. is raising funds locally for

an evangelistic tour of about 6 weeks' duration in the large Presidency Towns in the various provinces. Two evangelists viz. Canon Ali Baksh from the Punjab and Rev. S. M. Paul from the United Provinces have been asked to undertake the work during this winter. The members of the N. M. C. Committee in different provinces have been consulted as to the advisability of this step and as to the necessary arrangements with regard to times, places and programme. The Committee is fully alive to the fact that the evangelists must be most tactful men who would only present Christ in a friendly way to the Moslems and absolutely avoid giving any offence.

3. Regarding Res. 17 (3) of 1920. inviting the attention of Missionary workers among Moslems to the Missionaries to Moslems League some effort was made through personal letters to enlist new members in the Punjab and elsewhere and several additions have thus been made in the membership of the League.

4. Resolution 17 (4) of 1919. As regards the more difficult problem of Literature for Moslems, the initiative has come from America. The Literature Committee in connection with the Committee of Reference and Counsel of the Foreign Missions Conference of North America, have through the Literature Committee of the N. M. C. asked for the appointment of a Committee of three persons, two Americans and one British representative to make a survey of Moslem Literature in India. We learn that funds for this purpose are already in the hands of the Survey Committee of the N. M. C. The Literature Committee has in consultation with the Committee on work among Moslems, suggested 6 names, viz. those of Messrs. Goldsack, Ahmed Shah, Titus, Wherry, Bevan Jones and Sirajud Din, out of which three will be asked to carry on the Survey. This will prepare the way for the production of further Literature for Moslems along lines of most effective help for evangelising Moslems.

II. Among those problems that have not yet been considered we would mention the following :—

1. Resolution 17 (1) of 1919 and Resolution 17 (1) of 1920.—Both these resolutions express the great desirability in this new era of setting aside workers both Indian and Foreign to do direct evangelistic work among educated Moslems. This at present is far from being actually realised: The present day conditions in India make the need of evangelistic work among Moslem leaders most urgent. There is among the Missions a natural inertia due to a long standing habit of disregard for this phase of Christian work. We believe that with the Indianising of the Church in India, the problem of city evangelism—through

personal and social work, bazar preaching, converts' homes and in other ways,—will be given a much more prominent consideration than it is at present receiving from the Missions. In fact there are already signs in some places which point in that direction. We hope that when the N. M. C. is reorganised, steps will be taken by its new Secretariat to bring important resolutions passed by various Committees during the preceding years, like the two resolutions quoted at the commencement of this paragraph, to the attention of Churches and Missions by being personally present at their meetings. Experience shows that personal presentation of a problem at a meeting, proves far more effective than doing the same work by correspondence. In the meanwhile the new committee is asked to do what they can to attain to this end through correspondence and indirect persuasion.

2. One other problem which was mentioned in the former reports is found in Resolution 17 (4) of 1919, regarding the need of a Union Institution for training workers among Moslems. This as well as the other problems mentioned above should engage the attention of the new Committee.

RESOLVED :—

XVIII. The Council instructs the Committee to investigate through the various Provincial Councils to what extent the Churches and Missions in India are carrying on direct systematic evangelistic work among Moslems, and particularly educated Moslems, and to invite their attention to the need, in this new era, of more extensive and intensive work among Moslem leaders.

2. The Council instructs the Committee to carry on further investigation along the line of various resolutions passed by the Council in connection with work among Moslems at its previous meetings, with a view to carrying those resolutions into effect.

11. Women's Work.—The report was presented by Miss Maya Das :—

I. *Village Education.* This Committee in considering the Village Education Report from the women's standpoint feels that the chief interest centres in the Vocational Middle School. The existing Girls' Boarding Schools of the Middle Grade need to be multiplied and to follow the lines suggested in the Report. Then the question arises 'what branches should be introduced in a Vocational School for Girls?' And this leads to the wider questions of vocational training and industrial work for girls, and of Cottage Industries. Your Committee has asked Miss Maya Das to gather statistics. She writes :—'I do wish

we could urge the Mission bodies to co-operate more than has been possible in the past for this vocational training. In my investigation I have been struck by the lack of workers and funds in almost all the Industrial centres that I have visited. If we could have two or three really well equipped centres for vocational training, and two or three well-organised depots for the sale of work from these centres of training, I feel that we could get much more out of it.

II. Your Committee has also been considering a suggestion brought before it, that the Y. W. C. A. be asked to develop vernacular work. The majority of members welcome the scheme, so long as it is in full co-operation with existing mission work and the Y. W. C. A. has been asked to draw up a definite scheme of co-operation and lay it before this Committee.

III. *Moral Hygiene.* A memorandum on Moral Hygiene from the Board of Study, London, was circulated among the Members of Committee and opinions were invited. Finally the convener summarised the suggestions regarding the teaching of Moral Hygiene, and circulated them to the Women's Work Committees of the Provincial Councils.

RESOLVED :—

XIX. (1) That the N. M. C. urge the Provincial Councils to give adequate representation to women on these committees and if it be desired to form a separate committee for Women's work.

(2) That the National Missionary Council request the Provincial Councils to consider means of co-operation in Industrial work for women and girls.

(3) That the National Missionary Council request the Provincial Councils to consider Mission co-operation in Girls' Boarding Schools with a view to developing the Vocational Middle School for Girls.

(4) That the National Missionary Council request the Provincial Councils to consider the teaching of Moral Hygiene in Boys' Boarding Schools.

12. Medical Missions.—The Report was presented by Dr. Felt :—

The work of the Committee during the year has been carried on mainly along the lines indicated by the resolutions adopted by the N. M. C. at its last session.

Some at least of the missionary societies have appealed to their home boards for a larger number of doctors and nurses,

The Methodist Episcopal Church has appointed a general committee here on the field and is seeking to strengthen its medical work.

Your Committee has been seeking information as to present conditions with the idea of learning what avenues of activity seem to promise best results.

1. IN THE MATTER OF SANITATION.

1. *Books*.—Among the many books available for class and general use the following list may contain suggestions.

On Hygiene and Domestic Economy—(those specially adapted for use in India are marked).

Manuals for training classes and college use :—

- *Manual of Hygiene and Domestic Economy, Chas. Banks. Macmillan 1919.
- A. Text Book of Domestic Economy, Paul, Longmans, 1913.
- Practical Domestic Hygiene, Notter and Firth, Longmans, 1913.
- *Elements of Hygiene and Public Health, Modi. Butterworth & Co., 1920.
- Essentials of Sanitary Science, Brook Kimpton, 1909.
- Science of Common Life, Simmons and Stenhouse, Macmillan, 1912.
- *Hygiene and Public Health, Ghosh and Das, Hilton, Calcutta, 1914.
- *Tropical Hygiene, Lukis and Blackam, Thacker Spink & Co. 1918.
- *Preventive Medicine and Hygiene, Rosenau, Appleton & Co., 1918.
- *Hygiene and Public Health, Parkes and Kenwood, Lewis. 1917.
- *Personal Hygiene ; Samey, Butterworth & Co., 1920.
- *McNally's Sanitary Handbook for India, Government Press, Madras.
- *Tuberculosis in India, Arthur Lankester M. D., Butterworth & Co., Calcutta.

For use in secondary schools:—

- *A Health Reader for Indian High Schools, by P. C. Wren, M.A., Macmillan, 1920.
- *Hygiene and Domestic Economy for Indian Schools by Chas. Banks, M. D. Macmillan, 1916.
- *The Land of Health and the Land of Wealth a new Health Story Reader. E. Marsden, Macmillan, 1920.
- A Health Reader for Girls, A. L. and E. Stenhouse, Macmillan, 1920

First Book of Physiology and Hygiene, Cathcart, Macmillan, 1919.

Hygiene for Beginners, Reynolds, Macmillan, 1919.

*Physiology and Hygiene (for Standard IV.) Rutter Williamson ; Longmans Green & Co., 1912.

*Outlines of Domestic Science : a Manual for Indian Readers, Lillian Sawtell, Longmans Green & Co., 1912.

*Personal and Domestic Hygiene. Mrs. Harold Hendley, Gulab Singh & Sons, Calcutta 1913. (Also in Urdu).

Longmans Domestic Economy Readers, Standard 4, 5, 6, and 7. Longmans Green & Co.

Primer of Tropical Hygiene, Blackham. S. John Ambulance Association, Simla.

*The Way to Health. A Sanitary Primer C. L. S.

*Talks on Health. Mrs. Brander. C. L. S.

*"Eyes Right" Hygiene and Treatment of the Eye. H. A. MacPhail M.A., M.D., Santal Mission Press, Pokhuria.

Maintenance of Health in the Tropics. Simpson. Thacker Spink & Co., Calcutta.

For use in Primary Schools :

*Life, Light and Cleanliness. Lt.-Col. Perry, I.M.S. Gulab Singh Co., Lahore, 1912. (also in Urdu).

*A Health Reader for Madras. P. C. Wren, Macmillan 1917.

*A Health Story, Reader, E. Marsden, Macmillan 1912.

Longmans, Domestic Economy Reader, Standards 1, 2, and 3. Longmans, Green & Co.

For Popular use (including Home, Hygiene, Nursing and Midwifery) :

*Personal and Domestic Hygiene. Mrs. Hendley, Gulab Singh & Sons, Calcutta, 1913 (also in Urdu).

*Indian Home Nursing. S. John's Ambulance Association, Simla.

Hints and Helps for Home Nursing and Hygiene. Cosgrave, S. John's Ambulance Association 1914.

*An Elementary Manual of Midwifery (for the use of Indian Midwives). Lukis, Thacker Spink & Co., 1903.

*Maternity and Infant welfare in India. Ruth Young, Butterworth & Co., (India) Ltd., 1920.

*Handbook for Midwives. ("Daya-gari ke Asul"), Dr. E. M. Brown, Mission Press, Ludhiana (Urdu and Roman Urdu).

"Zecha wa Bacha" (Urdu) Dr. R. F. Coorlowala, F. R. C. S., Samsi Press, Hyderabad, Deccan.

"Sehat-un-Nissan" (Urdu) Dr. Siripat Sehail, L.M.S., Medical Hall Press, Benares.

First Lessons in Midwifery for Country Dais, Balfour, Butterworth & Co. 1920.

*Consumption—Home Treatment and Rules for Living adapted for India, Crowe and Sprawson, Butterworth & Co. 1917. (Also in Urdu).

*Village Sanitation. Dr. K. C. Banerji. Sanskrit Press 30, Cornwallis St. Calcutta (this book is in English, Hindi, Marathi, Urdu and Bengali).

From the Christian Literature Society, Madras.

*Childbirth. Prevention of Tuberculosis. Dr. Mary E. Pailthorpe.

*The Wonderful House I live in.

*Four Simple Talks upon the Laws of Health. Pure Air, Pure Food, Pure Water by Dr. C. P. V. Shunker.

*Nursing Lessons. Clare De Noe Walker.

(2) *Lantern Slides*.—We have been able to secure definite information regarding the following sets of lantern slides :

Supplied by Messrs. Houghton-Butcher (Eastern) Ltd, Grosvenor House, Calcutta, at Rs 9 per dozen, uncoloured.

13	slides on	Filariasis, Elephantiasis ;
15	.. ..	Water ;
34	.. ..	Flies ;
4	.. ..	Guinea-Worm.
20	.. ..	Water-borne diseases.
62	.. ..	Hookworm disease.
20	.. ..	.. .. illustrating a Booklet.

May be had on hire from the Y. M. C. A. 5, Russell Street, Calcutta,

55	slides on	Tuberculosis.
35	.. ..	First Aid to the Injured.
48	.. ..	Malarial Fever—its source.
55	.. ..	Small-pox and its prevention.
10	.. ..	Impure water.
12	.. ..	Hookworm.
6	.. ..	Vaccination.
90	.. ..	How to procure clean milk in India.

May be procured from Mrs. Hands, Pachmarhi, C. P., @ Re. 1 uncoloured and Rs. 1-8 coloured each :—

25	slides on	Mosquitoes, and House Flies with lecture by Capt. F. W. Cragg, M.D. I.M.S.
45	.. ..	Tuberculosis, lecture by Major W. Glen Lister C.I.E., M.D., I.M.S.
52	.. ..	Guinea-worm, lecture by Major Glen Lister.
52	.. ..	Malaria, lecture by Major S. R. Christophers, C.I.E., M.D., I.M.S.

Capt. H. W. Knight, M.D., I.M.S., 140, Dhurrumtollah Street Calcutta, has prepared a set of slides on Sanitation and another on Venereal Disease.

3. *Maternity and Child Welfare*.—A movement with the official title "The Lady Chelmsford All-India League for Maternity and Child Welfare" of which Her Excellency the Countess of Reading is President, is rapidly assuming that prominent place among the uplifting forces in the Empire. It offers a wide field for missionary activities in the way of distributing Literature, holding Exhibitions, etc. The publications of the League may be had from the organizing Secretary, Mrs. Wemyss Grant M.D., Viceregal Lodge. A set of Lantern Slides has not yet been completed.

II, IN THE MATTER OF MEDICAL INSPECTION OF SCHOOLS.

1. Inquiries were sent out to the different Provincial areas and replies have been received. A few are quoted here to illustrate the general situation in this regard.

A doctor writing from the U. P. says "I can safely say there is no school inspection (medical) except where a Medical missionary examines a few of the mission schools in his or her district."

The Bombay Presidency situation has been very comprehensively summed up by Dr. C. Rose Greenfield of Poona. She places missions there in three groups.

(a) Those which have medical inspection, including five missions.

(b) Those which report more or less close supervision by the Medical Missionary or the School Doctor. A careful watch is kept over the pupils and in many instances they are regularly weighed and any who are losing weight are sent at once to the Doctor. Four missions are included in this.

(c) A group of four missions which report no medical inspection at all. From the details of Dr. Greenfield's report it appears that a large number of the boarding schools have no medical inspection and very few day schools are inspected. One mission has 13 boarding institutions in 8 stations and one medical missionary, and points out the impossibility of any thorough inspection by the mission doctor. Only one mission has a regular schedule for registering results in school examinations. The Bombay Educational authorities have appointed several medical inspectors for the aided boys' schools.

The Mid-India report gives returns from 11 missions. One reports nothing at all being done in the way of inspection, the rest seem to be unanimous in having inspection of schools in

large stations including high and middle schools and all seem unanimous in doing nothing at all for village schools. In some places the inspection now carried out is not regular and apparently not thorough. One says, "The inspector barely spent half an hour in a school of 250 pupils."

If the areas reporting fairly represented the situation as a whole it would appear that the necessity for a class medical supervision of schools is being recognized in many places and that attempts are being made to cope with the problem.

Boarding schools in the larger places naturally come first in a programme of inspection, and from the reports it would appear that beyond such schools almost no attempts have been made at inspection. The largest number of scholars are in the primary and village schools, in many instances at a distance from headquarters or medical supervision. These constitute a very important part of the inspection problem and one which will very probably make increasing demands for attention.

2. *Three Different Charts of Systems*—for the recording physical Examinations in schools have come to us. One from the American Marathi Mission in the Bombay Presidency, one from the the Methodist Episcopal Mission in Mid-India, and the other from the Punjab. In all probability other forms are being used in various places. It would be of advantage to attempt to secure some uniform scheme for recording inspection.

In this connection the Y. M. C. A. has put out a booklet on "Outdoor Athletic Test for Boys" which is especially designed for rural schools. This is written for American schools but any of the methods and tests might be adapted for Indian schools. This seems to us well worth the attention of both the medical and educational people.

3. *Diet*.—Quite extensive inquiry on the part of your Committee was rewarded by finding one dietary chart which was included in the report of the Medical Committee of the Punjab Provincial Council for April 1919. This chart was sent to a boarding school for boys and one for girls in the Mid-India area for comparison with that in use ; both schools reported quite a little variation from the figures given in the Punjab chart.

Dr. T. V. Campbell read a very suggestive paper on "Diet in Mission Boarding Schools" at the General Meeting of the Missionary Association in Kodaikanal in May 1917. In gathering material for the paper he secured a daily diet sheet of uncooked food from several boys' and girls' schools. He was able to work out fairly accurately the amount of food given daily to each boy and girl and then estimated the value of these foods.

It is very possible that no one dietary scheme would serve for all parts of the country except on the broad principle of food values. Details as to exact amount of articles, variations in food, preparation, etc., would best be determined in the various areas.

4. *Standard of Weights and Measures.*—Your committee also made inquiry as to the existence of a recognized standard of weights and measures for school children. So far as we are able to learn there is no such existence in India. The only standard for any purpose of which we are able to learn is that used in the military service for recruiting.

The necessity for some such standard is recognized by a number in charge of school work, and from a medical standpoint it would also be a very desirable thing. The preparation of such a standard will not be an easy matter because of the care which must be taken in tabulating results from a great many cases, and often it will be difficult to obtain exact information in the matter of age. There is also the difficulty which arises because of the various nationalities and peoples in India. If a series of such standards for different peoples or areas could be worked out it would prove very helpful to both Medical and Educational authorities.

RESOLVED :—

XX. That the Medical Committees of provincial councils be asked to prepare a standard form for the medical inspection of schools, and to urge upon the various Missions in their areas the necessity for such inspection.

2. That the Provincial Medical Committees be asked to co-operate with the educational authorities in the working out of a standard table of weights and measurements for the boys and girls in each area.

3. That medical committees of the different provincial councils be asked to co-operate with educational authorities in working out a dietary scheme for boarding schools of their areas, and to endeavour to secure its adoption.

4. That the Medical Committee of the N. M. C. be instructed to gather information as to the existing courses of study in Hygiene, Physiology, etc., in the different provincial areas, with a view to the concerted action of the N. M. C. and the provincial councils in furthering the study of these subjects.

5. That the provincial Medical Committees be asked to encourage instruction in First-Aid in Mission Higher-grade Schools and Training Schools.

6. That in view of the present scarcity of foreign missionary doctors in India, an appeal be made to the Missions in India to take steps to secure larger numbers of Indians—both men and women—with the missionary spirit, for medical work of all grades ; and to increase the number of scholarships for this purpose ; and that the attention of all societies be drawn to the great needs of rural areas, as yet medically unprovided for by missionary or other agencies, in the belief that Medical Missions at the present juncture have a special advantage in presenting the Gospel message.

7. That as there already exists in India a Medical Missionary Association with branches in various areas doing a work similar to that of the Medical Standing Committee of the N. M. C., with a view to preventing overlapping the Medical Missions Committee of the N. M. C. be instructed to find some means of relating the Medical Standing Committees of the N. M. C. and the Provincial Councils to the Medical Missionary Association.

13. Christian Education—The report was presented by the Rev. J. H. Maclean.—

To the committee was entrusted the task of bringing the report of the commission on Village Education before Provincial Councils. The convener accordingly addressed a circular to the secretaries of these Councils, asking them to take immediate steps for the discussions of the report. A statement containing the most important portion of the replies is appended.

The Committee was instructed to consult with the Mass Movement Committee and the Committee on Industry and Agriculture before bringing in its report. It was not found practical to have a joint meeting of the three Committees, and though some of the members of the other Committees were invited to meet with the Education Committee none of them found it possible to do so. Nor has it been possible to draft this report in time for consideration by the other committees in circulation ; but it is hoped that a meeting of a number of the members of the three committees will be held immediately before the meeting of the N.M.C.

The Committee has met twice, but only the four members who are located in or near Madras were able to be present. The proceedings of the first meeting were submitted to the other members and to the associate members by correspondence. Before the second meeting Mr. Oldham had visited Madras, and the Committee had before it his views, regarding the steps to be taken to make the recommendations of the Missionary Educational Council effective.

1. The Committee took into consideration the questions raised by the joint Committee which reported to the last meeting of the N. M. C. (Proceedings pp. 18, 19) and resolved to submit the following answers. (The answers are numbered as the questions).

(1) The Committee holds that in working out the scheme recommended in the Report care should be taken, as recommended in Ch. XV., to secure the utmost possible co-operation with Government. With a view to promoting this the Committee recommends that copies of the Report be sent officially to the Minister of Education and the Director of Public Instruction in each Province.

(2) With regard to the relation of village education to the economic condition of the villagers the Committee has nothing to add to what is said in the Report (Ch. XIII.)

(3) The Committee suggests that Provincial Councils take steps to see that the Report is in the hands of all missionaries.

(4) The Committee endorses the suggestion that Provincial Councils work out concrete schemes.

(5) The Committee suggests that with a view to securing adequate correlation of activities Provincial Councils should have standing Committees with which missions should consult regarding the development of their work.

(6) With regard to the question asked in section 6 the Committee would point out that special means are suggested to meet the case of those who are transferred from vocational middle schools to high schools (see pp. 52 and 64 of the Report).

(7) The Committee finds general agreement in the view that a start should be made with vocational middle schools, and that as soon as possible there should be a development of the training school system, preferably by joint effort. The opening of short special courses for those already trained is also regarded as of urgent importance.

RESOLVED :—

XXI.—That the recommendations in sections 1, 3, 4, 6, and 7 of the Committee's findings concerning the Report of Village Education Commission be endorsed by the Council and commended to the attention of Provincial Councils.

2. That the summary of the views of Provincial Councils regarding the Commission's Report, appended to the Committee's Report, be also commended to the attention of Councils.

3. That Provincial Councils be asked to keep in communication with the Committee and with one another regarding

their further plans for carrying out the recommendations of the Commission, and that if thought desirable they appoint special correspondents for this purpose.

4. That Provincial Councils be recommended to appoint sub-committees (a) to supervise the preparation of text books and syllabuses for the various subjects to be taught in vocational middle schools, (b) to prepare in detail sample curricula for such schools and (c) to consider the steps to be taken for the improvement of teachers, training. Councils in adjoining areas may find it desirable to appoint joint committees for one or other of these purposes.

5. That extra copies of the sections of the committee's report dealing with the Commission's Report, and of the appendix, be printed and placed at the disposal of the Councils.

6. That the committee be instructed to endeavour to arrange for the publication of an Indian edition of the Commission's Report, and if required to guarantee the sale of not less than three hundred copies.

2. The Committee also considered the problem of providing an organisation for securing the utmost measure of co-operation in the carrying out of the recommendations of the Report, and for the development of missionary education generally, and resolved to submit the following statement :—

With regard to the appointment of Chief Supervisors and whole time conveners as recommended in Ch. XIV the Committee holds that such appointments should be allowed to grow out of the needs of the situation, as these come to be realised. It is suggested that a step in the direction of such appointments might be taken by Provincial Councils which find it necessary to appoint a full-time or half-time secretary, who might also be able to give advice regarding certain educational projects and help towards their realisation. Some missions already have Chief Supervisors, and as their usefulness is realised some of these might be made available for several missions jointly. As to whole time conveners the Committee finds that difference of opinion prevails. At present the N. M. C. has a half-time secretary who might be replaced by a full-time secretary, and it is proposed that it have a full time secretary or convener of its committee on Christian Literature. To some it seems that at least one other full-time worker might be appointed in the interests of education, with a view to promoting schemes for united effort. He would be an officer of the N. M. C. but would devote himself from time to time to such provinces as needed his help most. He would be an administrator rather than an educational expert. It is felt by those who take this view that it will be difficult to find one who can excel both in administration and

in giving expert advice, and it is thought that the latter could be supplied by having in connection with union institutions people of special capacity and experience who would be set free to some extent from routine work so as to be available for help in a wider field. On the other hand the view is taken that the time is not ripe for a full-time worker in connection with the N. M. C., and in support of this it is urged that the advice of those actually in the work carries more weight with Government on one hand and missionary bodies on the other than that of people who are not identified with a particular institution.

With regard to the entire scheme set forth in Ch. XIV, for a council of Chief Supervisors and an advisory committee of full-time conveners of N. M. C. committees, the Committee had before it an alternative scheme suggested by Rev. W. Meston, in the HARVEST FIELD of January, 1921.

"In India there are eight Provincial Representative Councils of Missions. I should suggest that each of these should have, not an educational committee under it, but a Council affiliated to it, which should deal entirely with missionary educational problems of all kinds. This has been done in Madras with excellent results. The Missionary Educational Council of South India is affiliated to the Madras Representative Council of Missions, it is made up of representatives of missionary societies carrying on educational work in South India, it meets twice in the year, its executive and committees are constantly at work, it makes representations to Government and is recognised by Government as the body which represents Protestant educational work in the Presidency. It promotes conferences at various places, and every important educational question receives from it serious consideration. It gets through an astonishing amount of work, its reports and minutes are full of valuable information, and it has been of considerable service to missionary societies in matters of curriculum, policy, and government aid. If there was one such Council affiliated to each of the Provincial Representative Councils, and if they were all in regular communication with one another, circulating their minutes, agenda and proposals, nothing would be more easy than to promote common action, suggest fresh development, share common experience, and advise common policy. But something more than this would be necessary. I should suggest that the president or secretary of each Council, together with one member who is specially acquainted with, and interested in agriculture and industry, should form a board or committee that would meet twice a year to review the educational situation in each province to consider methods for advance, and to make suggestions as to development or experiment. Thus by means of sixteen people practically acquainted with the matters coming under their consideration,

meeting say at Christmas and in the hot weather, all the information which missions and missionary boards would require in order to deal adequately with the present educational problems would be made available. The report of these representatives, who might even be regarded as forming the education committee of the National Missionary Council, would be laid before the Council and would be in the hands of every secretary of a foreign mission board".

The Committee asks the N. M. C. to consider the whole matter in the light of the different proposals made. In particular it expresses the hope that it will do all in its power to promote the development of Educational Councils or Boards. It also suggests that if any Provincial Council desire to consult with members of the Village Education Commission or of the Education Committee of the N.M.C., it might perhaps be possible to arrange for a special visit.

RESOLVED :—

XXII.—That Provincial Councils be asked to consider the question of the best means of co-ordinating the educational activities of their area, and more especially to consider the recommendation of the committee that this be done by means of an educational Council on a representative basis in affiliation with the Provincial Council rather than by a Standing Committee of the Council.

3. The Report of the Village Education Commission was the only matter entrusted to your Committee by the N. M. C., but in view of the urgency of several of the problems connected with missionary education it seemed desirable that it should have full information regarding the situation in the different provinces, and make a report concerning it to the N. M. C. The convener accordingly addressed a circular to secretaries of provincial educational committees or councils. The following statement has been submitted to the Committee and is now passed on to the N. M. C.

(a) The Committee was glad to note that missionary education had not been affected adversely by the transfer of education to popular control. Nor had the passing of Elementary Education Acts in certain Provinces—the Punjab, United Provinces, Bombay, Bengal and Madras—affected missionary education. This, however was due mainly to the fact that the provision contained in those Acts for making education compulsory had been acted on by only a very small number of local authorities.

(b) The report of the Universities Commission was found to be under consideration in several Provinces, but in most no

immediate action was probable, owing to lack of funds and other difficulties. In the Punjab an attempt was being made to convert the six Arts Colleges of Lahore into a teaching university. The area in which the Report was being most clearly acted on was the United Provinces, where the Colleges of Lucknow had been made into a unitary University, and proposals for similar action in Allahabad were before the Legislative Council. In the latter case the clause regarding religious education might seriously affect missionary colleges. The Committee suggests that with a view to giving adequate consideration to the problems which have arisen or may probably arise, a sub-committee on university education be appointed.

(c). The Committee found that the condition of things with regard to the introduction of a conscience clause differed greatly in different areas. No definite proposals had been made in Bengal, the Punjab, Behar and Orissa or Bombay, and in Madras a motion in favour in the Legislative Council had been rejected by an overwhelming majority. On the other hand a drastic resolution in favour had been passed by the Legislative Council of the United Provinces, and the clause was already in force to some extent in Central Provinces. The system had been at work for years in Burma and Ceylon, but in India its introduction would involve a departure from the policy which had been in force for more than sixty years, and in accordance with which the great majority of mission schools and colleges had been carried on. To some it seemed that if the policy were changed and the giving of Government grants made conditional on making Scripture teaching optional, grants should be given up, and if the amount sacrificed could not be made up from other sources, a reduction in the educational work of missions should be made. This view had found clear expression in a statement issued by the Educational Board of the Bombay Representative Council. In a few cases on the other hand missionaries had anticipated the introduction of a clause by introducing the voluntary principle. Others found it difficult to say at present what action they might find it necessary to take. They held that if the introduction of the system, whether voluntarily or by legislation, were found to impair the missionary efficiency of the institutions, grants should be sacrificed rather than that it should be adopted. But as at present advised they inclined to the belief that in certain circumstances the clause might not affect missionary education adversely, and they desired that in the event of a clause being introduced missions should be allowed time to declare their attitude and adjust themselves to the new conditions.

The Committee holds that the whole matter should be considered once more by the N. M. C. in the light of the

present situation, and that in areas where the introduction of the clause was proposed the Governments in question should be asked to allow a considerable time for consideration and adjustment.

RESOLVED :—

XXIII. That the suggestion contained in the committee's report regarding a discussion on a conscience clause be not adopted, as it is impossible at this meeting to enter on such a discussion ; but that the section of the Report dealing with the matter be commended to Councils as a statement of the question at issue. The Council looks to Provincial Councils to watch the situation carefully, to take such action as may be necessary, and keep the Committee informed regarding any developments that may take place.

4. Two other matters were referred to the Committee in course of the year—a letter from Mr. K. T. Paul proposing the appointment of a Committee to study the idea of national education, and a paper by Dr. Winfield Dudgeon, Allahabad, containing proposals for the establishment of a Christian university. With regard to the former your Committee suggests to the N. M. C. that such a committee be appointed as a sub-committee of the Committee on Christian Education. The proposal for a Christian University has not yet been adequately discussed, but as at present advised the Committee is inclined to the view that it is premature.

RESOLVED :—

XXIV. That the Committee be instructed to consider the question of national education of the relation of Christian education to it, in consultation with Provincial Councils.

APPENDIX TO THE REPORT OF COMMITTEE ON CHRISTIAN EDUCATION.

Opinions of Provincial Councils or their Educational Committees on the Report of the Commission on Village Education.

I. MADRAS.

1. *Village Schools.* (i) Resolved to recommend to managers of village schools to study carefully the suggestions of the Commission on Village Education (Ch. IV), more especially with reference to the following points :—

(a) The teaching of reading, writing, and arithmetic on practical lines and in relation to village life. This should include bazar account, reading of official documents, writing a running hand, etc.

(b) The provision of manual training which should include the use of the available raw products of the area for the making of useful articles, such as baskets, mats, coir ropes, and other articles made out of cocoanut, palmyra, or aloe fibres; the sewing of leaf platters, or the collecting of margosa or kolinji seeds.

(c) The development of school gardens, where the dignity of manual labour will be fostered, and powers of observation encouraged, and where profitable production will be carried on.

(d) The introduction of Indian music, songs and games, with the use of cymbals, drums, etc.,

(e) Training in social service as outlined on page 76 of Report.

(ii) Resolved to suggest to managers the development of one village school in each mission in a central place as a pattern for other village schools. The best way of attaining this result is to find out the village teacher who has shown signs of responding to the ideas outlined above, and the ability to put them into practice; and to make his work available for the teachers of the mission by locating him in a selected central village. It is desirable that the selected school should be entirely on a par with the other village schools in the matter of building and equipment.

(iii) Resolved to recommend the practice of gathering groups of teachers for short periods (say for a week or fortnight) with a view to their being inspired with these ideals, and to their receiving practical training on these lines.

(N.B.—All that is suggested above can be undertaken with very little expense and may be attempted and carried on without waiting for government aid.)

(iv) Resolved to recommend to missions, especially those which have the care of a large number of schools, the appointment of full-time supervisors who will be the advisers, helpers, and friends of village teachers. It is necessary that such men should receive special training. Even though such appointments will involve additional outlay, the committee urges upon missions the desirability of making them in order that these new ideals may be realised.

(v) In view of the fact that the appointment of supervisors will increase the efficiency of village schools, resolved to recommend the M. E. C. to press for government aid towards their salaries.

2. *The Village School as a Community Centre.*—(i) Resolved to commend to the attention of managers the suggestion of the Commission that the village school should be made a

centre for community life and service. (Ch. VIII). The committee feels that this can be largely accomplished without appreciable extra expenditure.

Among other things, the following may be suggested :—

(a) The teacher should consider the whole community in which he is living as his school, and not merely the children whose names are on the register, and thus make the school a means of spreading light and knowledge to all the people of the village.

(b) The school should be a centre for adult education through its night school, library, literature, etc.

(c) The school should have, if possible, a small store of simple medicines.

(d) Other forms of social service such as first-aid and agricultural demonstrations might be instituted, and the teacher should be capable of helping the co-operation movement.

(i) Teachers' wives should be encouraged to help the women of the community in many of the above mentioned ways, and especially by teaching them sewing, the elements of nursing and hygiene, village sanitation, and the care of infants.

3. *The Teacher and his Training.*—(i) Seeing that the new type of school outlined in the Report requires a new type of teacher, we recommend to the M. E. C. to appoint a committee to indicate what changes are necessary in the curricula of the higher and lower elementary grade training schools, and to consult Government with a view to introducing the required changes into the recognised training schools. We suggest that the committee be composed of members connected with normal training institutions, and with the actual work of rural education.

(ii) The committee recommends that the training schools should endeavour at once to permeate the minds of the students now being trained with the larger ideals advocated in the Report, and, where necessary, to give extra instruction to equip them to be more efficient teachers along these lines.

4. *The Vocational Middle Schools.*—The committee recommends the establishment of vocational middle schools as being indispensable for the real education of rural India at the present stage, and as furnishing a sound foundation for all education. It is obvious that in the present condition of public opinion no scheme of vocational education can have a chance of success unless it is saved from competition with a purely literary education leading up to the high school and university. But at the same time it is equally obvious that

literary education has to be provided as an avenue to the university and to the professions which a certain per-centage of Indian Christian pupils can reach, and ought to be helped to reach. We therefore make the following suggestions with regard to the proposed vocational middle school :—

(a) That it should be located in a rural area, and should be, for the rural community the only provision for education beyond the village school, except as provided for in sub sections (c) and (d).

(b) That the medium of instruction in such schools be the vernacular, while English should be included as a second language.

(c) That the existing mission high schools should be left undisturbed.

(d) That no mission aid be given for pupils to enter high schools direct ; but it is desirable that scholarships should be available to enable very carefully selected pupils from the vocational middle school to go on to a high school and university education.

5. *Supplementary.*—(1) The above suggestions are intended to apply equally to the development of girls' education.

(2) With regard to the proportion of pupils to be provided for in the vocational middle school, or the cost of such schools, or a curriculum for them, the committee is unable to make any report at this stage. They suggest that a questionnaire be issued to survey the situation and to furnish the committee with facts upon which alone any satisfactory proposals can be based.

(3) The committee considered the question of training schools for teachers in the vocational middle school, and decided that it was not prepared to make any recommendation at this stage. It, however, suggests that where missions are ready at once to advance in this matter promising pupils, or teachers with some experience in industrial work, be sent to existing agricultural and industrial schools to obtain the necessary qualifications for teaching.

(4) To bring the Commission's Report officially to the attention of Government, the committee suggests that presentation copies be sent to the Ministers of Education and of Industries, and to the Director of Public Instruction, with the suggestion that the educational officers of Government be recommended to study the Report, in view of the admitted importance of the subject, and the well-known desire of Government to advance the cause of elementary education.

Resolved to approve the report and to print it in the minutes. The committee was continued to carry on its work still further.

(The Education Committee of the N. M. C. commends the suggestions contained in this report to their committees at work on the subject. With reference to 4 (d) the Committee suggests that after the word "on" in the fourth line of section be inserted the words "after two years").

II. BOMBAY.

The Educational Board feels the need of fuller information before deciding how far the recommendations of the Commission are applicable to its area. It has accordingly appointed a strong committee with the following duties :—

(a) This Committee should make a survey of *the conditions* existing, seeking similarities and differences, and tabulating them.

(b) It should make a survey such as is suggested on page 53 of the "Report" (of the commercial value of *the vocations* of each district and the proper trade treatment of raw materials) ;

(c) And it should also see if there are any *Indians available* and how many, *for a course of study in the Philippines* or in America.

The following principles have been laid down :—

(a) "That emphasis on Christian *character* be the chief object of all education under missionary auspices, and upon such character as a primary requisite in all teachers and supervisors.

(b) That the *staff* of the school should have a *thoroughly technical* education ; and that efficient supervision should be arranged for.

(c) That the whole scheme of education in such a school should be simple, and must be designed to meet the *needs of life in the villages* and to show to the pupils that education is of value in all kinds of work and is a training for all kinds of work.

(d) All local and *government facilities* should be freely made use of in vocational education.

Regarding teacher training the following resolutions have been adopted :

1. *Training of teachers.*—The training of the teachers must centre round the rural middle school. The rural middle school and the training centre must be in a rural district. We recommend:

(a) *Training of teachers.*—That suitable leaders be placed in Jalna, Vadala, and Ahmednagar (S.P.G. Mission) or other suitable places to experiment in and develop the training of teachers in connection with a rural middle school.

(b) *Short Courses.*—The present difficulty in regard to untrained teachers must be met in the meantime by short

courses. The Educational Board should be informed and keep a record of and give information to missions about any such as may be held.

(c) Leaders.—That no trouble or expense be spared to find suitable leaders with adequate knowledge of Indian conditions. *The choice of such leaders is the crux of the question.* Such leaders must be given a free hand to work out their experiments.

2. *Finance* :—(a) In the experimental stage the missions most nearly concerned should bear the greater part of the expense.

(b) The standing of trained village teachers must be secured by adequate and sufficient *salaries* in order that a supply of teachers will be available.

(c) Eventually inter-mission *co-operation* may be needed on a large scale, but in the meantime no large scheme of training can be recommended for this area.

III, UNITED PROVINCES :—

The Council on the recommendation of a special committee has passed the following resolutions :—

The Change of Emphasis—Missions should now recognise as an obligation, co-ordinate with that of evangelism and spiritual development, the economic and mental uplift of the large Christian community that is the result of mass movements among the depressed classes. This may very properly lead in many places to an entire change of emphasis and method in educational work and Missions should face with courage and wisdom this fact.

The Need for Missionaries of Special Training:—For this work the need is urgent that Mission Boards help to provide India with many Europeans and Indians specially trained for educational and economic work for backward classes so that as quickly as possible this work may be committed to them, thus setting free for advance in evangelistic work many theologically trained men now engaged in educational work. This will require that the home constituency be more fully informed as to the necessity of producing more missionaries for this sort of work.

The Vocational Middle School.—Each large mission may well in the first instance choose some centre, dominated by the rural situation, where the ordinary methods of education have manifestly not met the need, for the establishment of a vocational middle school. The course of study should begin where the primary course will end and should consist of one language (generally Hindi) carried through to at least the

equivalent of the present Middle School course ; arithmetic simplified by the omission of the more theoretical parts and thoroughly adapted to the needs of the village ; such experimental geometry as will help in the measurement of surfaces and solids ; the elements of accounts so that receipts and expenditures can be kept track of and profits and losses ascertained ; history, especially of India, taught by the story method with the more essential lessons to be learned from history indicated ; lectures and text-book in agriculture and rural industries, making it fit into the practical work being done in the different seasons. Bible by the story method with the fundamental doctrines indicated. The course should be so distributed over the five years to be given to it as to secure more attention to the practical work as the boys gain in bodily strength and ability to work.

The boys of this school may best be accommodated in small hostels attached to the house of the masters. They may well be grouped for practical work on the land and in the shops and for the preparation of their meals so as to develop the spirit of co-operation and mutual helpfulness.

The following equipment is suggested for such a school of about fifty boys, ten being in each of the upper classes as far as is possible :

- 10 acres of land divided into plots for groups of boys ;
- 5 hostels with teachers' houses attached ;
- 5 stables with tools ;
- 5 yoke of oxen with farm implements to match ;
- 5 milk cows or buffaloes, with equipment for handling the milk ;
- 5 milk goats ;
- 5 wells located so as to serve two acres each ;
- 10 pens of fowls of about six each ;
- 1 workshop for blacksmithing, carpentry, basket making and other village industries ;
- 1 school house with five rooms.

The hostel and teachers' quarters should be of pakka brick with earthen or tile roofs and earthen floors. The stables may be of mud with thatch roofs, for which the grass may be grown on the edges of the land and the work on which may be done by the boys.

Similar schools should be provided for girls, the courses of study and the practical work to be adapted accordingly.

For such a Vocational Middle School there should be two missionaries so that the closest possible influence may be exerted over both the pupils and teachers, and thus overcome the natural prejudice against manual labour. The teachers should

take their full share of the supervision and work in the fields and shops. The school should be so conducted as to be a proper community centre for the neighbourhood.

Apart from the accommodation for the missionary staff and their salaries the non-recurring expense of starting such a school with the above equipment would be about Rs. 20,000. The price of land and expense of building would vary in different localities but this might be considered an average. In many places where such schools are likely to be started there are buildings and land ready that would account for a considerable share of this expense. The recurring expense would be about Rs. 6000 per annum.

Supervision.—The Commission strongly emphasizes the advantages of inter-missions supervision. With this view your committee fully agrees. Where missions can be induced to co-operate in supervision it is far the most economical and efficient way. Where such co-operation cannot be secured we favour full time supervisors of primary teachers appointed by the individual missions. These supervisors might, by forming a Board on Primary Education, secure unity of purpose and effort in our work and pave the way to more complete co-operation between missions”.

(The committee suggests that estimates similar to the above be prepared in other Provinces).

IV. CENTRAL PROVINCES.—

The Educational Committee proposes the development of existing schools into vocational middle schools.

V. THE PUNJAB.—

The minutes of the annual meeting of the Council contain a statement regarding what is being done and planned in connection with a training school, in which two types of teachers are trained (1) those who have completed the sixth “grade”. These receive a one-year course, which includes educational principles, village social and industrial problems, community welfare, with practice in teaching in village schools. (2) Those who after this course have taught for two years in a village school and have shown promise. They are brought back for two years of higher study and an additional year of normal training, after which they may become teachers in vernacular middle schools or supervisors of village schools.

VI. OTHER PROVINCES.—

In Burma and Ceylon conditions are different. Reports have not yet been received from Bihar and Orissa and Bengal and Assam.

14. Christian Literature Committee.—The report was presented by the Rev. Dr. Macnicol :—

The Literature Committee held no meeting during the past year and was able to accomplish little of a definite character apart from the important work of its Survey Sub-Committee which met and formulated a scheme for the administration of the funds now being received from Great Britain and America as a result of the proposals contained in the "Programme of Advance."

Several questions were remitted to the Literature Committee by the National Missionary Council at its last meeting for consideration, the most important being that relating to proposals for the establishment of a Christian journal. The Literature Committee was instructed to convene a conference of two of its members with two also from each of the bodies proposing to co-operate in financing the journal, namely the Methodist Episcopal Church, the Bombay Guardian Trust, and the Y. M. C. A., and was further authorised by the National Missionary Council "if a joint arrangement was reached which was financially sound, to proceed to carry out the scheme as soon as possible on its behalf." A meeting was accordingly held on January 1st. 1921 at Poona when a scheme was unanimously agreed upon for the inauguration without delay of a weekly journal. Editors were chosen and an interim committee of management appointed. At this juncture when the project seemed about to be carried into execution, the Y.M.C.A. found itself unexpectedly compelled to withdraw. This made it necessary to consider the whole matter anew, as the withdrawal of the Y.M.C.A. meant that the funds by which the scheme was to be financed were now reduced by one third, while the chief editor, who had been chosen, was no longer available. In these circumstances it did not seem wise to proceed until the question had been further considered by the National Missionary Council. The Executive Committee of the Council at its meeting in July considered the situation and resolved "that the subject of a journal be postponed for consideration by the next meeting of the National Missionary Council." The Literature Committee accordingly place this important matter once more before the Council for its consideration. The value of the service that would be rendered both to the Christian Church in India and to the whole of the Indian people at the present juncture by a journal which endeavoured to discover and present the Christian solution of Indian problems would be very great. It is hoped that the opportunity of rendering this service will not be lost. The Methodist Episcopal Church and the Bombay Guardian Trust are still, it is understood, willing to assist in maintaining such

a journal under the the auspices of the National Missionary Council and any additional assistance that is required will, it is hoped, be obtained if the National Missionary Council renews its approval of the project and draws attention to its importance. In this connection the Council has further to consider the question, continued from last year's proceedings as to whether the "Harvest Field" should be adopted as the organ of missionary intelligence and discussion of the Council.

The question of the establishment of a magazine for young people was referred by the National Missionary Council to the Literature Committee in connection with plans for a School Girls' Magazine which were being considered by the Methodist Episcopal Women's Mission. It appears, however, that these plans have been delayed and no action in this matter has, mean time, been taken. Until larger funds are available in response to the appeal of the "Programme of Advance" it does not seem likely that the National Missionary Council can materially assist in this direction.

The Literature Committee has been asked to choose three persons to make a survey of Moslem Literature for India in connection with the Committee of Reference and Council of the Foreign Missions Conference of North America. The Literature Committee has requested the Committee of the National Missionary Council on work among Moslems to make the selection and this is being done accordingly.

In reference to the important matter, referred to above, of the administration of the funds now being received from Great Britain and America as a result of the proposal contained in the "Programme of Advance", the Survey Sub-Committee has prepared a Scheme for the establishment of what is called the "India Literature Fund" and for its management. This Scheme has been approved by the Literature Committee and is now submitted to the National Missionary Council for consideration. It will be necessary in this connection to review the position of the Literature Committee of the Council as affected by the establishment, if the Council so determine, of this new body. The Report of the Survey Sub-Committee and its proposals for the "India Literature Fund" are appended.

RESOLVED :—

XXV. That, in view of the important new responsibilities that are coming upon the Executive Committee in connection with the inauguration of the scheme for permanent officers of the Council, this is not an opportune time to undertake as well the difficult task of establishing a weekly journal; but that the help of those who undertook to assist in this scheme be invited for the establishment of a monthly organ of missionary intelligence and discussion under the auspices of this Council.

15. Literature Survey Sub-Committee.

1. *Financial response at Home Base in Britain*.—The work of the Survey Sub-Committee has begun to have definite financial result. During the year £241 was received from the Literature Committee of the Conference of Missionary Societies in Great Britain towards carrying out the Programme of Advance.

This is only a beginning. Larger sums are promised and there is now the certainty that, though no definite annual income is yet guaranteed, there will be increasing amounts available for new co-operative literature work. Several of the Missionary Societies in Britain have put "Literature" definitely into their annual budgets.

2. *Prospect of Support in America*.—In America the Inter-mission Literature Committee has been reorganised. It is recognized that it must be some time before grants of money will be available. But the new Committee has made it part of its plan to raise about 12,000 dollars a year for the carrying out of the Programme of Advance in Christian Literature in India and Ceylon. There is good reason to believe that this aim will be realised.

It may be added that this Inter-Mission Literature Committee has commended the methods and the Report on Christian Literature of this Survey Sub-Committee to those engaged in the Survey of Muslim literature throughout the world as models.

3. *General Situation*.—During the year Mr. Clayton has carried on constant correspondence with Mr. Maclellan in London and Dr. Cornelius H. Patton in Boston, and from London and Boston we have most encouraging assurance of cordial and understanding appreciation of the place which Christian literature must have as a missionary effort in India to-day.

4. *The India Literature Fund*.—The Survey Sub-Committee prepared a scheme for the administration of the money which is beginning to arrive from the Home Base for co-operative work in Christian literature. This Scheme was called the "India Literature Fund" (I. L. F.) It was submitted to the Literature Committee and fully approved by it. It is now in the hands of the Convener of the Literature Committee for submission to the N. M. C. It is appended to this report in the form in which it was passed by the Literature Committee.

5. *Continuation of the Survey Sub-Committee*.—The Survey Sub-Committee had hoped that the "I. L. F." would be established before the end of the year 1921. Owing to the delay in the meeting of the N. M. C. this is not possible. The Survey

Sub-Committee therefore asks the Literature Committee to re-appoint it with instructions to continue till the I. L. F. is established, when it shall hand over the funds in hand to the I. L. F. and be dissolved.

6. *Need for continued correspondence.*—In this, probably its final report, the Survey sub-committee would again call attention to the fact that its Secretary has had to give very much time to correspondence with Boards and Missions and the Literature Committees in America and Britain to inform and interest them and to urge the duty of subsidising Literature and appointing workers. Mr. Clayton could not have given so much time to this had not the Board for Tamil Christian Literature permitted him to do so. The Survey Sub-Committee would advise that whoever is appointed to carry on the India Literature Fund should be able to give sufficient time to correspondence with the Home Boards and Inter-Mission Committees, as it is vitally important to keep them in touch with all that is done, to stimulate their interest and to inform them of emergencies.

7. *Acting Secretary.*—Mr. Clayton is going to England for five months from October. The Survey Sub-Committee has appointed Mr. Gulliford to be its acting Secretary.

India Literature Fund.—Administration : proposed scheme.

We are expecting to receive grants amounting to £1200 for the India Literature Fund, from the Missionary Societies of Great Britain, this year. We also expect to receive 12,000 dollars from America and Canada in due course. Much of money is granted for special objects. But there will be a balance and we must be ready to administer that amount.

The following scheme seems sufficient for the time being. It is, however, to be remembered that the co-operative effort in the production of literature for which the India Literature Fund has come into existence is only beginning. There may be deficiencies in the scheme for administration here drawn up. We do not claim that it is perfect, but we ask that it may be passed and allowed to face the test of actual work. It is elastic and can be modified at any time, and is so representative that general opinion can easily be brought to bear on its methods and actions.

I. NAME.—The Fund shall be called the India Literature Fund.

II. MANAGEMENT.—It shall be managed by a General Committee and an Executive Committee.

II. THE GENERAL COMMITTEE.

1. *Constitution.*—The General Committee for the management of the I. L. F. shall consist of :

(i) The Organizing Secretary for Christian Literature (if appointed).

(ii) The Convener of the Literature Committee of the National Missionary Council.

(iii) The Secretaries of the Literature Committees of the Representative Councils of Missions in each Province of India and Ceylon.

NOTE :—If the Secretary of the Literature Committee of a Representative Council cannot attend any meeting of the General Committee I. L. F., he may, with the consent of that Literature Committee appoint a substitute with full powers as a representative of the Literature Committee sending him.

(iv) The Members of the Literature Committee of the National Missionary Council.

NOTE :—Associate members of the Literature Committee of the N. M. C. may attend but cannot vote.

(v) One representative of each contributing Missionary Society or Board, to be elected or appointed by such Society annually.

NOTE :—Probably the N. M. C. will consider it desirable to amalgamate its Literature Committee with the General Committee of the I. L. F. as there will be no work for the Literature Committee of the N. M. C. which the General Committee of the I. L. F. cannot do, and the same men and women are likely to be members of both committees. The matter will be for consideration by the two committees in the first instance and some alteration in the constitution of the General Committee of the I. L. F. will be needful if the amalgamation is carried out.

2. *Duties of the General Committee.*—To administer the India Literature Fund in accordance with the general principles laid down in the “Programme of Advance”, as revised from time to time, and to make such modifications of the general principles of administration as may from time to time be necessary.

3. *General Committee Meeting.*—This General Committee of the I. L. F. shall meet at or about the time of the annual meeting of the N. M. C. and usually in the same place.

4. *Appointment of Executive.*—The General Committee of the I. L. F. shall appoint annually an Executive Committee consisting of not less than 3 and not more than 5 members, including the Secretary, (who shall be ex-officio member and secretary) to be the responsible administrative executive of the I. L. F. The General Committee shall also have the power to add to the Executive Committee not more than three persons

who are not members of the Literature Committee of the N. M. C. or of any of the Literature Committees of the Provincial Representative Councils.

NOTES—(1) This regulation is intended to make it possible for the General Committee to associate with the Executive Committee men who have special gifts for its work but are not members of the Literature Committee of the N. M. C. or of the Literature Committees of the Provincial Missionary Councils.

(2) It is suggested that both the N. M. C. and the Provincial Representative Councils shall invite members of the Executive Committee of the I. L. F. (who are not otherwise members) to attend their annual meeting as "visitors" paying their expenses.

5. *Finance.*

(i) Allotments shall only be made from funds actually in hand—Thus all grants for 1922 will be allotted from money received in 1921 ; and no allotments for 1922 may be promised beyond the amounts actually received for the I. L. F. in 1921.

NOTE The reasons for this are :—

(a) Uncertainty as to receipt of promised allotments.

(b) Fluctuations in exchange.

(c) The varying amount of the allotments made by Missions which have not realised the importance of Literature as a Missionary instrument.

(d) The inadequacy of the amounts already promised.

(e) The total absence of any reserve fund to enable the the I. L. F. to pay grants which were promised should the promised allotments from Home fail to materialise.

(ii) The Committee of the I. L. F. cannot be held responsible for promises of allotments obtained by private correspondence, or for carrying out any wishes which a Home Board or Committee or individual may have, as to the special use of a given grant, unless the intention of the donors or donor is communicated directly to the Secretary of the I. L. F.

(iii) *Allotments by I. L. F. General Committee final.* All promises of allotments made by the General Committee of the I. L. F. shall be final, not subject to revision by the N. M. C. or its Literature Committee.

(iv) *Administration Charges.* The Survey Sub-Committee decided that :—While grants dealt with are small it will be necessary to make special allotments from them for administration expenses, but that it is to be a cardinal principle that administration charges are not to exceed 5 per cent.

(v) *Financial Year.* The financial year shall be from January to December.

6. *Secretary.* The Organising Secretary for Literature (see Programme of Advance 1920, p 22.) shall be secretary of the General Committee and of the Executive Committee.

NOTE. Till such an appointment is made the General Committee shall appoint its own Secretary who shall also be the Secretary of the Executive Committee.

7. *The Secretary's duties.*

(i) To be the executive officer of the General Committee of the I. L. F. and of its Executive Committee.

(ii) To correspond with the Home Boards and Societies, keeping them informed and interested in all developments in the missionary use of literature in India.

NOTE. All correspondence with the Home Boards and Societies which relates to co-operative work in literature should henceforth be conducted through the Secretary of the I. L. F.

IV. THE EXECUTIVE COMMITTEE.—Duties of the Executive :—

1. Between the annual meeting of the General Committee of the I. L. F. and the following July, the Secretary of the Executive Committee shall receive all proposals for definite schemes which can be undertaken in the twelve months beginning after the next Annual Meeting of I. L. F.

2. He shall correlate these schemes in accordance with the principles laid down in the "Programme of Advance" as modified from time to time by the General Committee of the I. L. F.

3. He shall correspond and secure full details, should these not have been supplied by the Literature Committees of the Provincial Representative Councils sending in the various schemes.

4. In the July of each year the Secretary of the Executive Committee shall circularise the General Committee stating the income for the year actually in hand available for distribution after the Annual Meeting ; and indicating what applications for grants have been received, and the suggestions of the Executive Committee for the allotment of the money in hand.

NOTE. It is necessary that the Provincial Representative Council and Missions should have early notice of the allotment of a grant. If such notice is delayed till the Annual Meeting of the General Committee of the I. L. F. in November it will often be impossible for arrangements to be made to set apart a Literature secretary or other worker to begin work in the January of the following year, or to prepare properly for the commencement of any work in January. It is therefore suggested that the grants should as far as possible be assigned by circulation in August and that only difficult cases should be held over for the meeting of the Literature Committee.

5. If serious objection is taken to any item, the Secretary of the Executive Committee shall at once inform the Provincial Literature Committee concerned of the objection, and

give opportunity for explanation and representation to the Annual Meeting of the General Committee of the I. L. F.

6. After the opinions of the General Committee on the proposed assignment of grants have been received, the Executive Committee shall prepare its final budget for submission to the annual meeting of the General Committee, indicating what grants have been sanctioned in circulation and what remain doubtful, and the General Committee shall pass a final budget at its annual meeting.

NOTE. Care shall be taken to secure fair proportion in the distribution of grants to the different language areas.

7. After the Annual Meeting has sanctioned the grants, the Executive Committee shall make them and supervise their expenditure in accordance with the principles laid down in the "Programme of Advance" as modified from time to time.

A. C. CLAYTON,

Secretary, Survey Sub-Committee.

RESOLVED :—

XXVI. That, until permanent arrangements are made for their administration, the Literature Survey Sub-Committee be authorised to deal, through its Secretary, with such funds as may be received from time to time from Great Britain and America, and that in doing so it shall follow the general lines indicated in the proposed constitution of the India Literature Fund.

Subsequently to the preparation of the Report the Council was informed that the proprietors of *The Harvest Field* were willing that that journal should be taken over by the N. M. C. should that be desired, and the following resolution was passed :

RESOLVED :—

XXVII. That the generous offer made by the proprietors of *The Harvest Field* be referred to the Executive Committee for consideration, with power to take any necessary action.

15. **Indian Church.**—The report was taken as read in the absence of the Convener :—

The Committee decided this year to follow the lead given by the National Missionary Council "to carry on an investigation with a view to ascertain what is being done by the Indian Church for the religious, social, and economic welfare of the Christian community especially with regard to the protection of single professional women, and also for the welfare of non-Christians."

A questionnaire was drafted and circulated to the various Mission and Church organisations through the members of

different Provinces. Fourteen replies were received and are here presented to the Council.

The first section of the questionnaire referred to all kinds of social service undertaken by the Churches to the Christian community. Particular mention was made of Temperance Work, Child Welfare schemes, Social evils connected with marriage customs etc. Almost all our correspondents speak of Temperance work for Christians. But very little besides is evidently undertaken by many churches. A few have organized instruction and aid in case of plague, influenza and other epidemics. No one seems to have had the courage to attack the growing extravagance on marriage occasions, and the huge dowries demanded in some areas by educated young men of their would-be-fathers-in-law before any marriage settlement is made. Nothing also is reported to have been attempted for protecting young widows and single professional women. Any thing that is being done for these is done by Missionaries.

Many churches seem to be making different experiments for the improvement of the economic condition of the Christians. Co-operative Credit Societies are becoming a feature in many churches. Tinnevely reports the organization of some fifty such societies last year. The Disciples of Christ Mission reports that in a few churches, Co-operative Credit Societies and Grain shops have been undertaken with success. The Baptist Mission in Burma records a similar work done by the Karens. A few Missions have succeeded in helping poor Christians to secure land for themselves. One at least is contemplating the opening of an Employment bureau for new converts. One Church Council has a Fund to help to purchase land for the Christians from the depressed classes.

The enquiry whether the church has done any thing to help the social and economic life of the non-Christian community elicited an almost universal negative reply. We said 'almost'. In a few places non-Christians are included in the church's effort to help the social and economic life of the people. Co-operative Societies have taken in non-Christians as members. Help during Epidemics have been extended beyond the Christian community. In Ceylon, the Wesleyan Methodist Church and the Church of England are reported to be working in co-operation with Ceylon Social Service League.

A review of the few reports we have received shows that the Indian Church has not yet begun to extend its activities along these lines. Perhaps we may hope that your committee's questionnaire has quickened thought and suggested various ways of work.

V. S. DORNAKAL,

Convener.

16. Sunday School Affairs.—Report by Rev. W. C. Macdougall :—

A conference was called by the Central Committee of the I. S. S. U. after consultation with the Executive officers of the N.M.C. and with the representatives in India of the W. S. S. A. There were two sessions of this Conference, on Jan. 13th and 14th. Bishop Fisher presided at the first and the Metropolitan at the second. The Central Committee of the I. S. S. U. through the favourable action of its General Committee, committed to the General Committee members, present at this Conference, the task of re-constituting the India Sunday School Union. To a committee on Constitution the task of drafting a new constitution was committed. This Committee reported a draft which was adopted. Another Committee was formed to present nominations for the governing body of the I. S. S. U. and for exploring the possibilities of selection and appointment of a new General Secretary. This Committee suggested an Interim Committee to act until such time as the new General Committee may legally take over the I. S. S. U. affairs and also a sub-committee, consisting of Bishop Fisher, Rev. Joseph Passmore, and Mrs. Holland, to whom was assigned the task of discovering a suitable person for General Secretary, and to report to the newly appointed Interim Committee. Rev. J. Passmore is the convener of this Interim Committee.

The following Representatives were appointed of the I. S. S. U. Re-organisation Committee :—Bishop J. W. Robinson, Rai Bahadur A. C. Mukerji, Rev. A. A. Parker, Miss Ruttle, Rev. Mr. Felt of Sirur, Mr. Watts, Madras.

V. Finance.

The following Financial Report and Financial Statements were presented by the Treasurer, the Rev. Ray C. Smith :—

On July 1st 1920, there remained a balance in hand in the General Fund of Rs. 12360.3.11, but of this Rs. 10141.6.6 belonged to special funds temporarily in the hands of the Treasurer. These have to a large extent been expended so that at the end of year there were only the following :—Malabar Missions Rs. 310.4.0, Young People's Committee Rs. 1203.14.6 and Famine Funds Rs. 419.11.0. Since July 1st. 1921 the Malabar Mission and Famine Funds have been closed. There is also a Literature Fund of Rs. 85-9-0.

The Conference of Missionary Societies in Great Britain contributed Rs. 6305. 8. 6 which was a very large increase over the previous year. This was only partially due to a better rate of

exchange. The Representative Councils all paid their full quota amounting to Rs. 3600.4.0. The Committee of Reference and Counsel in America made no contribution during the year. This was due to a rather cumbersome method of collecting the contribution being adopted. The procedure briefly is this : The Treasurer of the National Missionary Council in India must move the American Missionary organisations in India to recommend to their Home Boards the amounts they consider to be their proper share of the expense of the N. M. C. In doing this the Treasurer must submit a copy of the Budget for the year, to which the Societies are to contribute. He must also notify the Committee of Reference and Counsel in America as to what he has done in the way of suggestions and the giving of information to the organisations in India. After the Boards in America have taken advice from their Missions in India and from the Committee of Reference and Counsel they determine what they will contribute and send it to India through the Committee of Reference and Counsel. Your Treasurer has written to all American Missions in India having more than four or five missionaries at work, and has asked that definite sums be recommended to their Home Boards on the basis of \$100 per missionary, men and women (including wives) working in India. Most Societies have responded with a recommendation to their Boards. Your Treasurer has asked that during 1921-22 the contribution be a double one to make up for the lack of support in 1920-1. Thus far no money has filtered through except a few contributions sent in directly by American organisations in India.

Expenditure has been on about the same scale as in former years Rs. 6071.9.6. for the Secretary's salary, office and printing ; Rs. 4856.14.0 for the Council Meeting in Calcutta and Rs. 510.8.0. for Standing Committees. This last figure includes the travelling expenses of but one member to the last meeting of the Executive Committee as the rest of the expenditure is in the new year. Practically all the Famine Fund went to the sorely stricken areas of Western and Mid India. On June 30th 1921 the treasury was practically empty and this meeting of the Council is having to be financed on borrowed money.

Regarding the Budget we are asking you to sanction two annual budgets, one for 1921-2 (half of which has already been expended) and one for 1922-23. There are two reasons for the sanctioning of the latter. One is that it is more business-like for us to spend in accord with a sanctioned budget during the first five or six months of the next year, and the other being that your Treasurer needs a sanctioned budget as a basis for his approach to the American Societies so as to get money within the year 1922-23,

GENERAL ACCOUNT.

*Statements of Receipts and Payments for the year ended
30th June, 1921.*

Receipts.

	Rs.	A.	P.	Rs.	A.	P.
Balance on July 1st. 1920 Bank	12,328	15	11			
Cash	31	4	0			
	<hr/>			12,360	3	11
To Contributions from Conference of Missionary Societies in Great Britain ...	£496	15	2	6,305	8	6
To Contributions from Provincial Councils: Madras ...	400	0	0			
Bombay ...	400	0	0			
Punjab ...	400	0	0			
United Prov.	400	0	0			
Mid-India	400	4	0			
Bengal ...	400	0	0			
Bihar & Orissa	400	0	0			
Ceylon ...	400	0	0			
Burma ...	400	0	0			
	<hr/>			3,600	4	0
To Bank Interest ...	...	...	...	189	5	9
To Transfer of Cash to Bank ...	...	...	...	25	0	0
To Refund by Secretary to close account ...	...	...	...	82	5	9
	<hr/>			22,562	11	11
	<hr/>					

Payments.

	Rs.	A.	P.	Rs.	A.	P.
By Secretary's Salary and Rent ...	3,600	0	0			
" Travelling ...	454	15	3			
" Office ...	1,199	6	9			
" Stationery and Printing ...	779	15	6			
By Audit ...	32	0	0			
By Packing and Freight ...	5	4	0			
				6,071	9	6
By Standing Committee Charges						
Industry and Agriculture ...	106	0	0			
Women's work ...	34	14	0			
Literature ...	250	0	0			
Executive (in part) ...	119	10	0			
				510	8	0
By National Missionary Council 1920				4,856	14	0
By Famine Fund disbursement						
P. E. Storr ...	300	0	0			
W. E. Wenel ...	300	0	0			
D. H. Lee ...	250	0	0			
W. E. Wenel ...	150	0	0			
J. R. Cuthert ...	5,000	0	0			
H. D. Lee ...	250	0	0			
Miss C. Oram ...	300	0	0			
F. R. Felt ...	1,500	0	0			
				8,050	0	0
By Loan to Survey Account ...				100	0	0
By Deposit in Bank ...				25	0	0
By Bank Charges ...				11	13	0
Balance in Bank ...	2,854	9	8			
" Cash ...	82	5	9	2,936	15	5
				Rs. 22,562	11	11

I have examined this statement with the Cash Book which has been checked with all available vouchers. In my opinion it exhibits a true and correct accounts of Receipts and Expenditures during the year ended on 30th June, 1921.

(*Sd.*) P. KOKAB, M. E., G.C. A.

Nov. 18th 1921.

Auditor.

SURVEY ACCOUNT.

*Statement of the Receipts and Payments for the year ended
June 30th 1921.*

	Rs.	A.	P.		Rs.	A.	P.
Balance in Bank July 1st. 1920 ...	2717	9	4				
Interest	53	15	10				
Loan from N. M. C. General Fund	100	0	0				
Audit					32	0	0
Sent to H. Gulliford, Chairman of Survey Committee					100	0	0
Balance in Bank, June 30th 1921 ...					2739	9	2
Totals ...	2871	9	2		2871	9	2

I have examined the above statement with the Cash Book which has been checked with all the available vouchers. In my opinion it exhibits a true and correct account of the Receipts and Expenditures during the year ended on 30th June 1921.

(Sd.) P. KOKAB. M. E., G. C. A.
November 18th, 1921, Auditor.

BUDGET FOR THE YEAR FROM JULY 1ST, 1921, TO JUNE
30TH 1922.

		Rs.	A.	P.
<i>Receipts.</i>				
Balance in hand	...	2936	11	5
From Provincial Councils	...	3600	0	0
" Missionary Societies in Great Britain	...	6000	0	0
" Committee of Reference & Counsel 1920-1	...	6000	0	0
" " " " " " 1921-2	...	6000	0	0
TOTAL		24536	15	5
<i>Expenditure.</i>				
Salary of Secretary ($\frac{1}{2}$ time) @ Rs. 200 p. m.	...	2400	0	0
Half rent of Sec. house and office	...	1200	0	0
Meeting of National Council	...	5500	0	0
Two Meetings of Executive Committee	...	1500	0	0
Travelling Expenses of Officers	...	850	0	0
Printing and Stationary	...	200	0	0
Publication of Proceedings and Minutes	...	800	0	0
Total for Secretary and Council		13950	0	0
To be repaid to Funds and amounts earmarked :—				
Missions in Malabar Area	310 4 0			
Young People's Committee	1203 14 6			
Literature Fund	85 9 0			
Legal Hand Book	1150 0 0			
Famine Funds	491 11 0			
		3140	6	6
<i>Committees</i>				
Preparation of Missionaries	200 0 0			
Education	450 0 0			
Mass Movements	450 0 0			
Indian Church	300 0 0			
Industry and Agriculture	450 0 0			
Young People	350 0 0			
Literature	500 0 0			
Public Questions	500 0 0			
Co-operation and Unity	400 0 0			
Medical	400 0 0			
Women's work	200 0 0			
Temperance	300 0 0			
		4500	0	0
At disposal of Executive Committee for contingencies and balance to be carried forward		2845	8	11
TOTAL		24536	15	5

Budget for Year—July 1st 1922 to June 30th 1923.

<i>Receipts</i>		Rs.	A.	P.
Estimated Balance in hand ...	...	2845	8	11
Contributions from Societies in Great-Britain ...	...	8000	0	0
Contribution from Committee of Reference and Counsel ...	...	8000	0	0
Contributions from Provincial Councils		3600	0	0
		<hr/>		
		Rs. 22445	8	11
 <i>Expenditure :</i>				
N. M. C. and Secretary's Expenses (as in previous Budget.)	...	13950	0	0
Additional for Meeting of N. M. C. Committees as in previous Budget	...	500	0	0
At disposal of Executive Committee for contingencies and for balance to be carried forward	...	4500	0	0
		<hr/>		
		3495	8	11
		<hr/>		
Total ...	Rs.	22445	8	11
		<hr/>		

RESOLVED :—

XXVIII. That the Financial Report for 1922-1923 be adopted.

2. That the Budgets for 1921-22 and for 1922-3 be adopted subject to the provision that the Hon. Treasurer does not pay the amounts allotted to the Standing Committees until sufficient contributions have been received.

3. That the officers of the Council be empowered to decide what if any allotments be made to the Standing Committees during the year.

4. That this Council place on record its gratitude to the British Societies for their continued and enlarged support.

5. That the thanks of the Council be extended to certain American Societies who have, in anticipation of the full working out of the American plan for subscribing to the funds of the National Missinary Council, contributed their quota direct for the year 1920-21.

6. Resolved that the Council thanks the executive officers of the Committee of Reference and Council of America for the assurance that the entire contributions from America will be forthcoming.

7. Resolved that the Financial Committee be authorised to make suggestions as to whether and how the financial contributions levied on the Provincial Councils should be modified.

VI. Council for 1922.

Members elected.—The Secretary reported that the following members have been elected by the various Provincial Councils :—

<i>Madras</i>	...	Miss Macdougall. Rev. J. Aberly, D.D. Mr. P. O. Philip.
<i>Bombay</i>	...	The Rt. Rev. the Bishop of Bombay, Mr. D. S. Savarkar. Rev. John McKenzie,
<i>Mid-India</i>	...	Rev. Yohan Masih. Rev. Dr. W. C. McDougall. Rev. D. G. Abbott.
<i>United Provinces</i>	...	Rai Bahadur A. C. Mukerji, Rev. Ray C. Smith. Bishop F. W. Warner.
<i>Bengal and Assam</i>		Rev. G. Ewan, Ph. D. Rev. B. A. Nag. The Rt. Rev. the Bishop of Assam.
<i>Punjab</i>	...	Rev. J. C. Butcher. Rev. A. McLeish. Rev. J. C. Chatterji.
<i>Bihar and Orissa</i>	...	Rev. J. Z. Hodge. The Rt. Rev. the Bishop of Chota Nagpur. Rev. P. L. Singh.
<i>Burma</i>	...	Rev. J. E. Cummings, D. D. Rev. W. C. B. Purser. Rev. C. H. Chapman.
<i>Ceylon</i>	...	Rev. A. E. Dibben. Mr. S. de Saram. Rev. J. S. de Silva.

The Report of the Nomination Committee was presented by Secretary. It was.

RESOLVED :—

XXIX. That the Council in accord with the bye laws of the Constitution elected the following twenty three members :—The Officers, the Executive Committee, the Members of the various Standing Committees, the representatives to the National Christian Conference to be held in Shanghai May 2-11 1922, and the representatives of the National Missionary Council upon the Special Committee dealing with the re-organisation of the India Sunday School Union (See Res. 28. page 72 of Proceedings of Council, November 1920.)

Co-opted :—Rev. B. T. Badley, Lucknow.
 Dr. K. M. Bose.
 Rev. J. R. Chitamber, Lucknow.
 Rev. A. C. Clayton, Kodaikanal.
 Miss Maya Das, Calcutta.
 Dr. J. E. Corea, Ceylon.
 The Rt. Rev. the Bishop of Dornakal, Dornakal.
 Dr. S. K. Datta, Calcutta.
 Rev. H. Gulliford, Coonoor.
 Mrs. Holland, Raipur.
 Rev. G. Howells, Ph. D., Serampore.
 Rev. J. H. Maclean, Conjeeveram.
 The Metropolitan of India, Calcutta.
 Prof. S. C. Mukerji, Serampore.
 Rev. N. Macnicol, D. Litt. Poona.
 Rev. W. Paton, Calcutta.
 Mr. K. T. Paul, Calcutta.
 Miss V. Rinman, Chhindwara, C. P.
 Bishop J. W. Robinson, Bombay.
 Dr. Ma Saw Sa, Rangoon.
 Prof. Siraj-ud-din, Lahore.
 The Rt. Rev. the Bishop in Tinnevelly, Palamcotta.
 Miss E. Zachariah, Madras.

OFFICERS.

Chairman.

The Most Rev. the Metropolitan of India, Calcutta.

Vice-Chairman.

Prof. S. C. Mukerji, M. A., Serampore.

Hony. Treasurer.

Rev. Ray C. Smith, Fatchpur, U. P.

Secretary.

Rev. W. Paton, M. A., 5, Russell St. Calcutta.

Executive Committee. The Officers of the Council :—Dr. J. Aberly Guntur ; Rev. J. R. Chitamber Lucknow ; Rev. J. Cummings, D. D. Henzada ; Miss Maya Das, Calcutta ; Dr. S. K. Datta, Calcutta ; Rev. J. H. Maclean, Conjeeveram ; Rev. Yohan Masih Indore ; Rev. N. Macnicol, D. LITT., Poona ; Bishop J. W. Robinson, Bombay ; Rev. J. S. deSilva, Ceylon.

Standing Committees

1. *Co-operation and Unity*.—Bishop of Bombay (Convener), Malabar Hill, Bombay ; Bishop F. W. Warne, Lucknow ; Dr. J. E. Cummings, Henzada, Burma ; Rev. M. C. Lehman, Dhamtari, C. P. ; Bishop Abraham, Tirivalla, Travancore ; Rev. V. Santiago, Batlagunda, Madura Dist.
2. *Survey and Occupation*.—Rev. A. McLeish (Convener), Ajmer ; Rev. Ray C. Smith, Fatehpur, U. P. ; Rev. A. G. Atkins, Motihari, Champaran, Behar ; The Bishop in Tinnevely, Palamcotta ; Bishop J. W. Robinson, Colaba, Bombay ; Rev. H. Gulliford, Coonoor, Nilgiris.
3. *The Indian Church*.—The Bishop of Dornakal, (Convener), Singareni Collieries, Deccan ; Rai Bahadur A. C. Mukerji, Shanti Asram, Benares ; Prof. R. Siraj-ud-din, Warris Road, Lahore ; The Bishop in Tinnevely, Palamcotta ; Canon D. L. Joshi, Proctor Road, Girgaon, Bombay ; Miss Maya Das, Y. W. C. A. 5, Russell, Street, Calcutta.
4. *Christian Education*.—Rev. J. H. Maclean, Conjeeveram, (Convener) ; The Right Rev. the Bishop in Tinnevely, Palamcotta ; Miss E. McDougall, Women's Christian College, Madras ; J. D. Asirvatham Esq., Christian College, Madras ; Rev. W. Meston, Christian College, Madras ; K. T. Paul Esq., 5, Russell Street, Calcutta.
5. *Special Committee on Script.*—Rev. M. Gulliford, Coonoor (Convener), Rev. J. Waizlal, Daryaganj, Delhi ; Prof. Siraj-ud-din, Lahore ; Dr. K. M. Bose, Asrapur, Amritsar ; Rev. D. C. Sarvaker, Camac Road, Bombay ; Rev. J. Stewart, Royapuram Madras.
6. *Literature Committee*.—Rev. A. C. Clayton (Convener), Kodaikanal, South India ; Rev. N. Macnicol, Staveley Road, Poona ; Dr. S. K. Datta, 5, Russell Street, Calcutta ; Rev. H. Gulliford, Coonoor, Nilgiris ; Rev. J. Passmore, C. L. S., Post Box 501, Madras ; Professor S. C. Mukerjee, Serampore College, Serampore, Bengal.
7. *Medical Missions*.—Dr. K. M. Bose (Convener), Asrapur, Atari, Punjab ; Dr. Rose Greenfield, Poona ; Dr. J. M. Macphail, Bamdah, Bihar ; Dr. Helen Macmillan, Ajmir, Rajputna ; Dr. Edith Brown, Ludhiana ; Dr. A. Lankester, Waudby Road, Bombay
8. *Training of Missionaries*.—Dr. J. Aberly (Convener), Guntur ; Rev. G. Howells, Ph D., Serampore College, Serampore ; Miss McDougall, Women's Christian College, College Road, Madras, Rev. N. Macnicol. D. LITT., 1, Staveley Road, Poona ; Rev. E. L. King, Narasinghapur, C. P. ; Rev. J McGuire, Insein, Burma.

9. *Public Questions*.—Prof. S. C. Mukerji (Convener), Serampore College Serampore; Prof. J. R. Banerjea, 15, Ramkissen Das Lane, Calcutta; The Bishop of Bombay, Malabar Hill, Bombay; Rev. H. Gulliford, Coonoor, Nilgiris; Prof. R. Siraj-ud-Din, Warris Road, Lahore; Dewan Bahadur W. L. Venkataramiah, Berhampore, Ganjam.

10. *Mass Movements*.—Rev. Brenton T. Badley (Convener), Methodist Episcopal Mission, 3, Middleton Street, Calcutta; Dr. J. Aberly, Guntur, South India; The Bishop of Dornakal, Singareni Collieries, Deccan; Rev. J. R. Chitambar, "Residency Hill," Lucknow; Rev. Ray C. Smith, Fatehpur, U. P.

11. *Women's Work*.—Miss Maya Das (Convener), 5, Russell Street, Calcutta; Mrs. Holland, Raipur, C. P.; Miss Baker, 1-1, Ballygunge Circular Road, Calcutta; Miss Bose, Asrapur, Atari, Amritsar; Miss Tickell, S. P. G. Mission, Hubli, Bombay; Miss Zachariah, Y. W. C. A., Vepery, Madras.

12. *Work Among Young People*.—Rev. P. L. Singh (Convener), Hazaribagh; The Metropolitan, Bishop's House, Calcutta; Bishop F. W. Warne, M. E. Mission, Lucknow; Mr. E. A. Annett, Jubbulpore; Miss Rinman, Chhindwara; Rev. E. L. King, Nursingpur, C. P.

13. *Industry and Agriculture*.—Rev. J. Z. Hodge (Convener), Motihari, Champaran, Bihar; Rev. R. C. Smith, Fatehpur, U. P.; Rev. A. McLeish, Ajmer, Rajputana; Rev. J. Grant, Calpore, Mirzapore Dist. U. P.; Rev. Yohan Masih, Indore; Rev. E. S. Saunders, American College, Madura.

14. *Moslems*.—Prof. Siraj-ud-din (Convener), Warris Road, Lahore; Rev. Canon Joshi, Girgaon, Bombay; Rev. W. Goldsack, Jessore, Bengal; Rev. L. Bevan Jones, Dacca, Bengal; Rev. Ahmad Shah, Cawnpore; Rev. M. T. Titus, Moradabad, U. P.

15. *Temperance*.—Bishop J. W. Robinson, (Convener), Colaba, Bombay; Rev. B. A. Nag, College Square, Calcutta; Rev. S. R. McCurdy, Sagaing, Burma; Rev. J. C. Chatterjee, St. Stephen's High School Delhi; Rev. J. S. deSilva, Colombo, Ceylon; Rev. J. Z. Hodge, Motihari, Champaran.

16. *Special Committees*

(i.) *German Missions*.—Rev. J. H. Maclean, Conjeeveram, (Convener); Rev. Dr. Aberly, Guntur; Dr. P. deBenoit, Mangalore; Rev. J. Bittmann, Broadway, Madras; Rev. H. Gulliford, Coonoor; The Rt. Rev. Bishop Heuman, Tanjore; Rev. G.E. Phillips, Bangalore; Rev. W. Meston, Christian College, Madras; Rev. W. G. H. Organe, Memorial Hall, Madras; Rt. Rev. the Bishop of Madras; Dewan Bahadur G. T. Verghese, Calicut; J. D. Asirvatham, Esq., Christian College, Madras;

Paul Appaswamy, Esq., Kilpauk, Madras ; P. O. Philip, Esq., Vepery, Madras ; The Hon'ble Mr. Justice Devadass, Madras.

(ii.) *Kanarese Evangelical Mission*.—Rev. J. H. Maclean, (Convener) ; Rev. J. Aberly, D.D ; Rev. J. Bittman ; Rev. A. W. Brough, Erode ; Rev. H. Gulliford ; Paul Appaswamy, Esq., ; The Hon. Mr. Justice Devadass, Dr. P. deBenoit (Secretary).

17. *Representatives to the National Christian Conference*.—To be held at Shanghai, May 2-11, 1922.—Bishop F. B. Fisher, and Indian delegates not to exceed four in number, if available, together with one other foreign delegate, to be appointed by the Executive.

VII. Miscellaneous Business.

1. *An Indian Mission in Uganda*.—Mr. C. F. Andrews laid before the Council a tentative scheme for an Indian Mission among the Africans of Uganda. The needs were three-fold, for an Indian to work in the Mengo High School, for Medical workers, and pioneer workers to open up fresh territory in the districts beyond Toro, where thousands were waiting for the Gospel. He suggested that Indian Christians should begin work in company with British Missionaries, learn the language and study methods of work and then occupy the fields. He stated that number of Indians were greatly moved by this suggestion. The Council received this information with great sympathy and hopes were expressed that such an Indian enterprise might be successfully launched.

2. *Time and place of next Annual Meeting*.

RESOLVED :—

XXX. That the choice of place and date of the next Annual Meeting be left to the Executive Meeting.

3. *Order of Business*.

RESOLVED :—

XXXI. That the Executive and Secretaries be empowered to arrange the agenda of the next Council Meeting in such a way that matters of the greatest importance and general concern should have first place in the order of business.

4. *Opium Traffic*.—The Secretary reported on correspondence with Dr. A. L. Warnshius relating to the importation of opium from India into China. Dr. Warnshius invited the Churches of India to co-operate with the Churches of China in freeing China from the curse of the opium traffic. The Council received the communication with the greatest sympathy.

RESOLVED :—

XXXII. That the matter of the China Opium Traffic be referred to the Executive for consideration and action.

5. *Census.*—Mr. Ray Smith brought forward a motion from the United Provinces Council deploring the insistence by the Census officials upon denominational distinctions which were unknown or unfamiliar to Indian Christians.

RESOLVED :—

XXXIII—That the enquiry of the United Provinces Representative Council of Missions, as to whether Governments should be advised not to collect Census statistics regarding denominations, be handed down to the other Representative Councils of Missions for report at the next meeting of the N. M. C.

6. *World Conference on Faith and Order.*—The Bishop of Bombay reported that the first set of questions prepared by the Conference authorities had been sent out and that a number of answers had been received. Of these only 16 sets of answers were the result of conference work the remainder being individual. The second set of questions were being delayed until more groups had been formed. The chief need was for careful and continued groups study Calcutta and Madras had the only two groups in India.

7. *Day of Prayer for India.*

RESOLVED :—

XXXIV.—That inasmuch as the lateness of this meeting of Council makes it impossible to secure the observance of a day of prayer about the time appointed in recent years, the Executive be instructed to give a date sufficiently far ahead to permit of adequate arrangements being made for the preparation of a call and its translation into the principal vernaculars, and its wide circulation ; also that the Executive consider the best means of securing regularity in the matter of date in future.

8. *Script.*—The Secretary reported that his report had been sent in by the special committee, and the Council was informed that the Committee had not met and that no resolutions had come before it.

RESOLVED :—

XXXV.—That the Committee be reappointed and asked to carry out the instructions of the last Council.

9. *Report of Proceedings.*

RESOLVED :—

XXXVI.—That the secretaries be instructed to condense

the reports of committees to be included in the published reports of Proceedings.

10. *The Rev. Herbert Anderson.*—The following resolution was unanimously passed :—

RESOLVED :—

XXXVII. That the National Missionary Council, having learned that the Rev. Herbert Anderson, in view of the state of his health and his impending furlough, finds himself unable to occupy the office of Secretary, desires to put on record an expression of its most cordial appreciation of the services Mr. Anderson has rendered during his tenure of that office. Elected joint secretary by the Council at its first meeting eight years ago, Mr. Anderson soon afterwards became sole secretary, and has served the Council in that capacity (except when on furlough) till the present day. To the work of the Council he has during this long period devoted his best thought and energy. It is very largely through the thoroughness of his work, and the ability, tact and courtesy with which he has discharged the duties of his office, that the Council has been firmly established and has rendered efficient service to the Christian cause. The Council assures Mr Anderson of its sympathy with him in his illness, and trusts that he will soon be restored to full health. It is glad to know that though no longer in office he will continue to give to the officers of the Council the benefit of his ripe wisdom and long experience.

The Council takes this opportunity of tendering its most cordial thanks to the English Baptist Mission for so generously allowing Mr Anderson to devote so much of his time to the work of the Council.

11. *Vote of Thanks* :—The Secretary on behalf of the Council moved a hearty vote of thanks to Dr. Macnicol for the admirable arrangements made by him for the Council Meetings at Poona ; to all hosts and hostesses for hospitality kindly extended ; to Miss Ellis of the Y. W. C. A. and Mr. and Mrs. Garland Craig of the Y. M. C. A. for help in providing tea and in other ways ; to the Government and the Secretary of the Bombay Legislative Council for granting the Council Hall ; and to the Poona Missionary Conference, and especially to Principal and Mrs. R. S. Cree Brown for entertaining the Council on the afternoon of Jan. 14th.

After prayer, the Metropolitan pronounced the Benediction and the Council separated.

(*Sd.*) F. CALCUTTA. *Chairman.*

(*Sd.*) WILLIAM PATON, *Actg. Secretary.*

APPENDIX. I.

REPORT FOR 1921 OF THE MADRAS REPRESENTATIVE COUNCIL OF MISSIONS.

The Madras Representative Council Executive Committee held 3 Meetings during 1921—February 18th, July 29th, November 3rd. In order that it might meet with Mr. Oldham present, the Council itself met December 1 and 2 instead of in August which is its ordinary meeting time.

The Madras Educational Council affiliated with the Madras Representative Council, however, held its regular meeting in February and August and again met with the Madras Representative Council on December 2, the day given to a Conference with Mr. Oldham.

The Madras Representative Council has now taken over all the work formerly carried on by the South Indian Missionary Association. The Association as constituted hitherto was dissolved in accordance with a scheme outlined by a Joint Committee of the Madras Representative Council and the South Indian Missionary Association. As reconstituted, the South Indian Missionary Association now no longer has any Executive Committee but only a Secretary. The Secretary is ex-officio a member of the Executive Committee of the M. R. C. The name of the Association too is changed to the South Indian Missions Association of the Madras Representative Council. An item of interest to this Council is that the South India Missionary Association has made a most generous contribution to the Legal Handbook for the appearance of which it has long been looking. Funds are in the hands of Rev. G. H. Macfarlane, Secretary, S. I. M. A., Madras for this work and are available as needed.

Council's action is asked by the Madras Representative Council on a request of the Godavari Delta Mission which joined the Madras Representative Council during the last year. Having no Home Board it is not on the list of Recognized Societies of Great Britain though it is an entirely British Society. It seeks to be placed on the list of Recognized Societies in India. The Madras Representative Council passes on the request of the Society with its recommendation and asks the National Missionary Council to take the steps needed to have the Mission placed on the list of Recognized Societies.

The Madras Representative Council and Madras Educational Council had a joint meeting with Mr. Oldham and on the

matter of educational advisors took the following action :
 "Resolved, that this joint meeting of the Madras Representative Council and the Missionary Educational Council of South India realizing the need for a large reconstruction of Missionary Educational Work, endorses the proposal for the provision of expert advice in educational work and asks the National Missionary Council in consultation with the International Missionary Council to take steps to carry it into effect."

A matter that received a good deal of attention during the year was a request of the Telugu Missions Conference which asked for its own Representative Council of Missions directly affiliated with the National Missionary Council. During the year the matter was under the consideration of a Joint Committee of the Telugu Missions Conference and the Madras Representative Council. The Telugu Missions Conference held a meeting at Bezvada November 25-28 at which it reiterated its request for a Representative Council for the Telugu Area. On this the Madras Representative Council took action to the effect that while regretting the withdrawal of the Telugu Members from the Madras Representative Council yet in case a decided majority of the Telugu Missions favour it, the request be passed on to the National Missionary Council for action. A Committee is, however, first to consider and report on the matter of co-operation between the M. R. C. and the Council of the T. M. C., provided such Council is formed.

The matter is not yet sufficiently definite for action by the N. M. C. but is reported for information.

The M. R. C. endorsed the resolutions of the Telugu Missions Conference for a separate Telugu Literary Secretary. As soon as the scheme goes into effect which is to be as from October 1, 1922, it will call for an appropriation for Language Literary Secretary from the Committee on Literature of the N. M. C.

This Report is largely confined to matters calling for action by the N. M. C. Because of its importance we yet refer to a proposed Union Christian College for the Telugu Area. A scheme was worked out by a committee of the Telugu Missions Conference, and after approval by that Conference submitted to Missions in India concerned to be submitted to Home Boards. This scheme was received with approval by the M. R. C.

We call attention to the following items under Report of Committees :

1. The Board of Examinations reported that 49 Missionaries had been examined in Tamil, 57 in Telugu, 18 in Kanarese, 2 in Urdu and 6 in knowledge of Hinduism during the year.

2. The Medical Committee reported the successful working of the United Tuberculosis Sanatorium at Arogyavaram and the Medical College for Women at Madras. It is having under consideration the matter of a home for mentally deficient children—a question referred to it by the last National Missionary Council. A Committee of educationists on the subject was appointed to assist them.

3. The Committee on Temperance has been active in securing support for Mr. Ramaehendrarow's Local Option Bill while it was pending in the Madras Legislative Council. It is having under consideration the matter of a whole-time temperance Secretary.

4. The Committee on a uniform Script for India did work of a very practical character during the year. Out of the Scripts submitted one has been approved by the Committee as a basis. The committee has been enlarged and is continuing its work.

5. The German Missions Committee will report directly to the National Missionary Council as well as the Kanarese Evangelical Missions Committee.

6. The Missionary Educational Council made a report from which we give the following Extracts.

Apart from the work of the committees the following matters were dealt with by the Council :—

1. In February of this year, and again in October, a deputation waited on the MINISTER OF EDUCATION and presented to him a memorial embodying the following requests :—

- (a) That scholarships be given to pupils in boarding-schools from the 5th standard upwards who intend to take up teaching as a profession.
- (b) That grants to aided elementary schools be increased by 50%.
- (c) That Government grants to aided secondary schools cover two-thirds of the net cost instead of one-half as at present :
- (d) That grants be given by Government towards the maintenance of supervisors of mission schools.
- (e) That stipends to students in training-schools be increased.
- (f) That untrained teachers of higher educational qualifications in elementary schools be given a higher grant than those of lower educational qualifications.

- (g) That a deputation be sent by Government to the Philippines to study the methods employed there for the maintenance and development of vocational training in schools.

The deputation was favourably received and while they were definitely informed that grants to aided secondary schools would not be raised to cover two-thirds of the net-cost, and that grants for school supervisors could only be given to girls' schools, the Minister expressed himself as generally sympathetic to the other requests made by the deputation. Scholarships could not be given to pupils in boarding-schools, but the number of scholarships given by Government could be increased. Only shortage of funds stood in the way of grants to elementary schools being increased. The suggestion as to a deputation to the Philippines would be carefully considered by Government.

(2) On the invitation of Government, the Executive of the Council considered the Draft Rules for District Educational Councils and made certain suggestions and recommendations as to their amendment. The Council has also arranged that in districts where several missions jointly have to appoint one representative to D.E. Councils, the M.E. Council should be used as a medium through which appointments should be made.

(3) The Council carefully considered the Government Communique on the proposal to permit religious instruction in schools under public management and submitted to Government its views and recommendations with regard to the proposal.

(4) The Council ascertained the views of all the bodies represented on it in connection with the following two questions.

(a) Does the body which you represent consider it desirable to raise the rate of fees in secondary schools beyond the existing standard rate? (b) Is it desirable that Government should be asked to fix a higher standard rate?

The replies indicated that Government should not be asked to fix a higher standard rate but that, wherever practicable, managers of secondary schools might without injustice raise the rate of fees.

(5) The difficulty of securing Christian teachers for high schools and colleges has occupied the attention of the Council of late, and the Student Christian Association was approached and requested to bring home to Christian Students the great need for a much larger number of Christian teachers. For their ready response and the willingness with which they

consented to help in this matter the thanks of the Council are due to the Student Christian Association.

(6) It has been suggested by the Kodaikanal Hill Conference that an effort be made to secure a visit to India during next Summer vacation of certain eminent educationists (such as Drs. Dewey and Monroe of Columbia University) who would visit Hill Stations and confer with and advise missionaries on important educational matters. This is at present receiving the attention of the Council.

(7) The various committees of the Council have done useful work during the period under review.

The Council by means of committees has continued to superintend the educational work of the former German missions, and is glad to be able to record that up to the present funds have been forthcoming for the carrying on of that work. Only in connection with the Leipzig Lutheran Mission Schools has there been difficulty in finding adequate financial support and the proposal to hand over certain of the elementary schools of that mission to Taluk Boards is being considered. It is hoped that before very long the transfer of the different schools to certain missions and other bodies which are willing to support them may be sanctioned by Government.

(8) The various committees of the Council on training schools and training school questions have been amalgamated into one strong Committee on Training Schools. The Council is deeply grateful to the Women's Christian College in Madras for the steps which it has taken to establish a Training College for women of the Collegiate grade. It is hoped that such a college will be opened about the middle of next year and located in the Compound of the Women's Christian College. Useful work has been done in connection with the proposal to establish (1) A united training school for women of the elementary grade and (2) a united college for men of the secondary and collegiate grade. Many other important questions are engaging the attention of the Training Schools Committee such as necessary changes in curriculum, vacation courses and other kindred matters.

(9) The Committee on Christian Education in Mass-movement areas which has been amalgamated with the corresponding committee of the Madras Representative Council of Missions presented a valuable report at the annual meeting of the Educational Council. It dealt chiefly with the report of the Commission on Village Education and its recommendations are receiving the careful attention of the Council.

(10). The Committee on the Constitutional Reforms etc. is collecting by means of a questionnaire much useful information with regard to the mission schools and colleges connected with the Council.

When replies have been received from all missions the committee will be in a position to make recommendations with regard to further co-operation between missions in the sphere of secondary education and with regard to other matters of importance affecting such education at the present time.

(11). A committee of the Council has given much attention to the preparation of a text-book suitable for the teaching of Scientific Temperance in Schools. The book is at present being written and it is hoped that at the next meeting of the Council it will be possible to make recommendations to all missions with regard to the introduction of this subject as part of the course in the higher classes of all schools.

(12). Committees of the Council have prepared recommendations as to scales of salaries in elementary, and secondary schools and in colleges.

The Council was not able to adopt the scales recommended but they have been printed in the minutes for the information of all concerned.

(*Sd.*) J. ABERLY,
Honorary Secretary.

II.

REPORT OF THE BOMBAY REPRESENTATIVE COUNCIL OF MISSIONS.

Famine Relief.—There were famine conditions in many of the Mission areas in this Presidency during the year, and a grant of Rs. 5490-7-0. from the National Missionary Council was gratefully received, and brought substantial relief.

Language School.—The Language School continues to be of great service to young missionaries in their study of Marathi. It met at Poona and Mahableshwar. At Mahableshwar it was attended by 71 pupils, 8 classes were carried on and 15 pandits were engaged. There is need for buildings at Mahableshwar in which missionaries attending the school can be accommodated.

Literature.—A great advance is being made in the production of Vernacular Literature, as Dr. H. R. Scott has been set free by the Irish Presbyterian Mission to work as a half-time Gujarati Literature Missionary, and the appointment as Marathi Literature Missionary of Mr. D. S. Savarkar, who is now an Honorary Missionary of the United Free Church of Scotland, took effect from 1st. October 1921, and in both cases a full-time

Literary Assistant has been appointed. A considerable amount of literature has been produced during the year.

Educational Board.—The Educational Board held many meetings and did much work during the year. A scheme of Scholarships for Indian Christians has been prepared, and has been placed before the Missions to ascertain whether they are willing to cooperate in it. The Village Education Report was carefully considered both by the Educational Board and by committees appointed by the Board. A three weeks' course of instruction for rural school teachers was held in Jalna in October and November, and more than forty teachers attended. During the last four years the American Presbyterian Mission had held in Panhala a Summer School for training teachers for its primary schools. The Council asked seven of the Missions to consider whether they are willing to work out in certain of their existing schools experiments in the training of children according to the principles suggested in the Village Education Report, and urged that one worker be set apart by a mission in the Gujarati area and one by a mission in the Marathi area to promote such experiments. The Council approved of a suggested constitution for the Missionary Settlement for University Women in Bombay, and appointed six members to the Bombay Committee of the M. S. U. W. The attention of the Missions represented on the Council was drawn to the fact that the authorities of Wilson College are willing to consider proposals for co-operation with other Missions in the maintenance of the College. A Statement on the Principles of Missionary Educational work was prepared and in March published in English, Gejarati and Marathi. A Statement for presentation to the Home Board with reference to the need for greater efficiency in all missionary institutions was prepared and in July was sent to the Missions to be forwarded to their Home Boards.

It was resolved that this Provincial Council would welcome the taking of action by the National Council in the direction of the appointment of advisers on educational matters, who would give expert counsel to all Missions and watch the developments of the educational situation in the interests of the Christian Community and its educational ideals.

Medical Work.—The Council approved a scheme to establish a Sanitorium in the British territory between Miraj and Sangli in the M. & S. M. Railway to be known as the Union Mission Sanitorium for the treatment of tuberculoes diseases and to be open to all classes.

The Council having had the advantage of the attendance of Mr. J. H. Oldham expressed its gratitude for Mr. Oldham's visit to this Council and for his valuable contributions to its deliberations.

III.

REPORT FOR 1921 OF THE MID-INDIA REPRESENTATIVE COUNCIL OF MISSIONS.

The postponed ninth annual meeting was held in Jabalpur January 5-7 1922. This delay was made in order to enable the Council to have the presence of Mr. J. H. Oldham in the Council. Mr. Oldham attended the Council for two days and made most valuable contributions by his addresses and his assistance in the deliberations. This being the last of the Provincial Council meetings that Mr. Oldham attended, the Council was fortunate in having the advantage of his experience and observation gained in attendance upon the other Councils.

The attendance of the Council was 26 members out of 34. Owing to the special character of the meeting there were also a good many visitors.

The secretary reported the financial condition of the Council to be very satisfactory, and a balance of over Rs. 300 in hand.

There was one meeting of the Executive Committee during the year. During the period of sixteen months from the last Council meeting there were three secretaries, owing to the first two having gone on furlough. This condition made the work of the Council somewhat difficult at times.

As requested by the National Missionary Council the Call was issued in Hindi and Marathi for the national day of prayer, and thus observed.

In order to provide a larger representation of Indians to meet and counsel with Mr. Oldham, the Executive Committee requested each Mission to send two Indians to the annual meeting for this purpose. Quite a number responded to this invitation and a helpful short conference was held.

The Council accepted the proposal of the Executive to change the president each year.

The following changes in the office bearers were made. Rev. Yohan Masih was elected president to succeed Dr. J. R. Felt. Rev. W. B. Alexander was chosen as vice president, and Rev. D. G. Abbott as secretary. The Bishop of Nagpur and Miss Martha Dennison of the Y. W. C. A. were chosen the additional members of the Executive Committee.

Slight changes were made in the conveners of the Standing Committees. Rev. F. E. Goetsch was chosen convener of the Committee on Survey and Occupation. The Bishop of Nagpur was made convener of the Committee on Public Questions. Mr. S. C. L. Nasir was made convener of the

Committee on Young Peoples Work and Mr. F. Kilby was made convener of the Committee on Agriculture and Industry.

As an experiment for this year the Council enlarged its membership by co-opting ten Indian members, and placed them on Committee.

Several of the Standing Committees were unable to meet during the year and made no report. The following are some of the interesting portions of the reports that were presented to the Council.

The Council accepted the proposal of the Committee on Survey and Occupation to adopt the statistical forms adopted and used by the N. M. Council.

The Committee on Comity and Co-operation considered it necessary to re-emphasize the particular portions of the Rules on Comity adopted by this Council in 1917, viz ; (a) those referring to the employment of Mission agents or ex-agents without first consulting the Mission concerned. And (b) the rules regarding admission and their fees of the pupils admitted in the various Boarding Schools.

The Committee on Young Peoples Work are making a survey of the various kinds of service the Christian young people of the Mid India area are doing, and the organizations employed for this work. They plan to conduct Sunday School Institutes and Life Work Conferences in some convenient centres to interest and enlist a larger number of the better young people in still greater service.

The Committee on Education continued their good work during the year. They showed the tendencies in Government Educational activities under the new Administration. The Committee met in March 1921, to draft a reply to the letter from the Educational sub-committee of the N. N. C. relative to the report of the Commission on Village Education. It was learned from the Director of Public Instruction that our Province has no Schools which are sufficiently similar to the Vocational Middle School proposed by the Commission to be of value as to data for the results of such schools. The Educational Union at its annual meeting in September decided to take steps to have such vocational schools started as experiments during the year. It is proposed to develop existing Middle Vernacular or Anglo-Vernacular schools into such experimental schools wherever possible. Two schools have already volunteered to undertake this work. Rev. E. L. King of Jabalpur is to direct these experiments, and the curriculum that he proposes to use as a basis is to appear in the Annual Report of the Mid-India Educational Union just ready. It is felt by a number that the solution of the problem of the present Village Primary School

will be solved by what is termed a pre-vocational Primary School. From data in hand the Union considers it doubtful whether there is any serious demand for Conscience Clause legislation in these Provinces. But that Government may not be unduly embarrassed by the withdrawal of the contribution which Missionaries have made to the education of the area, and in order that Missions may still co-operate with the Government system of education, the Educational Union recommends, and the Council endorses their recommendation, to Missions, the acceptance of a Conscience Clause, with certain suggestions as regards its provisions.

The Committee on Christian Literature again presented an excellent and rather far-reaching report. The report gave a resume of literary matters of interest to the area, showing the productions by Christian and non-Christian writers within and without the area during the year. One very important matter dealt with still further than in last year's report was that of Editorial Secretary for the Hindi area. Pursuant to the resolution passed last year and the interim work of a sub-committee the Allahabad Tract Society at their Annual Meeting in November 1921 endorsed the following resolution,—“That efforts be made to secure the whole time services for five years of one secretary for Hindi; and that within that time also efforts be made to secure a second Editorial Secretary, the latter's work to be defined in connection with the then existing conditions.” To provide funds for this project an appeal is approved to be made to the various Missionary organizations of North India.

A second matter of importance was that of the proposed Hindi weekly scheme. The committee reported that in response to the enquiry made several missionary secretaries reported for their Missions, and a considerable number of individual missionaries also replied favourably, heartily endorsing the union Hindi weekly. The action of the Council is that efforts be made looking towards the early establishment of such a weekly as contemplated. And they approve the proposal of the Disciples of Christ Mission to make the present “Christian Sahayak” the basis for this union weekly for the Mid-India area. An Interim Committee of five members, with Rev. F. J. Anderson as convenor, was appointed to choose an editor-in-chief and to assist him in determining all matters involved in giving over the “Christian Sahayak” as a union paper. And until the Managing Body and the budget of expense to be arranged for by it, have become operative, the Disciples Mission will continue to finance at the present cost, the publishing of the paper.

Regarding a Press Bureau. It was resolved that the National Missionary Council be asked to consider the advisability

of establishing a Christian Press Bureau ; the object of which would be to help Christian vernacular papers by circulating suitable picture blocks, securing articles of general interest which could be translated into the various vernaculars, and in giving other similar assistance.

Pursuant to the presentation of the matter by Mr. J. H. Oldham and a full discussion by the Council it was resolved :—

“That this Council welcomes the appointment of whole time advisers to work in connection with the National Missionary Council, and urges that body to take action in this direction. It recommends that in making such appointments the problem of Village Education should have first consideration, especially in view of the need of the Christian community” This was passed unanimously.

The elected representatives to the National Council are as follows ; Rev. Yohan Masih. Dr. W. C. Macdougall, Miss C. A. Hall, with Rev. M. C. Lehman as alternate for the Poona Council meeting.

H. C. SAUM,
Acting Secretary.

IV.

REPORT FOR 1921 OF UNITED PROVINCES REPRESENTATIVE COUNCIL OF MISSIONS.

At the last meeting of the Representative Council of Missions some changes were made in the membership of the Council. It was decided that a larger proportion of the Council should be representatives from the various missions and from the Indian Christian Community and that the co-opted membership should be only sufficient to bring the membership up to 45. According to the present membership there are 35 representative members and 10 co-opted. When two other societies send a representative each we will have 8 co-opted members. The representation of the Indian Christian Community was increased from four to six, and it was resolved that it be suggested to missionary societies that membership on the Council be not elected merely from foreign missionaries but that it is most desirable that wherever possible the representation of the Missionary societies should include a certain proportion of Indians.

A communication from the Punjab Representative Council of Missions, regarding representation of the Indian Christian community upon the Council was received, but the United Provinces Council decided to adhere to its custom of having the ecclesiastical bodies of the Province select an

electoral body which elects six Indian Christians directly to the Council. The Committee work of the Council during the last year has been unusually productive.

A special committee was appointed to consider report of Commission on Rural Education and they presented a fully worked out scheme, which involved the establishment of Primary Schools in the villages and of Vocational Middle Schools in many of the centres that are dominated by the rural situation and the establishment of two grades of normal schools, one for the preparation of teachers for village schools, and one for the preparation of teachers for Vocational Middle Schools and for supervisory work.

The Mass Movement Committee during the year conducted two Institutes for the teaching of Primary teachers. In these Institutes special emphasis was laid upon the methods of teaching reading to beginners and the Beacon Method adopted to the Indian Vernaculars by Mrs. G. W. Briggs of Cawnpore was used. These institutes have proved very helpful and it is proposed in the future to conduct one for men and another for women twice each year. The Mass Movement Committee has conducted its usual conference on Mass Movement work. The committee has also arranged for the publication of a monthly periodical to be used in the villages, this is in simple Hindi with one page blank that local news may be printed by the missionary societies making use of the paper. The arrangements for carrying out this plan are now complete and the first number of the paper have been issued. The Mass Movement Committee in connection with the committee on Industry and Agriculture conducted a Rural Conference in Allahabad during the early part of the year. At this conference there were Missionaries present not only from various parts of the United Provinces but from Central India and Central Provinces. At this conference a good deal of preliminary work was done on the matter of Vocational Middle Schools and the whole question of how the rural community can be assisted was fully dealt with. At the time this conference was in Session there was a ten days short course in agriculture being conducted at the Agricultural Institute, Allahabad, for Indian preachers.

This short course for Indian preachers has become an annual feature of the work of the Agricultural Institute and has been conducted under the guidance of the Mass Movement Committee of the U. P. Council of Missions. The Mass Movement Committee conducted during the past year two conferences in the Vernacular in which those who are not necessarily acquainted with English had a full opportunity to express their judgement and give help in the solution of the problems in the Mass Movement work. The proceedings of these two con-

its successor the International Missionary Council", and "The Present Situation in regard to Educational Missions throughout the World," were very helpful and his contributions to the discussions of the Council were much appreciated.

Several important matters were brought up at this meeting. It was reported that the Bengal Legislative Council had passed a resolution dealing with the question of Temperance whereby the principle of local option is to be applied to municipal areas as a first step. It has also accepted the policy of restricted consumption by certain definite commitments in regard to enhanced duty and increased retail prices, reduction in the number of shops, limitation of the hours of sale and reduction in the issue of strength. In Assam the Legislative Council has reduced the amount of liquor, ganja and opium supplied to sellers, has limited the hours of sale and has adopted a plan of registration of opium users throughout the Province. These are in line with measures previously urged upon the Governments by the Council and satisfaction is felt that such definite steps have been taken.

The Village Education Commission Report was studied carefully by both the Primary and Industrial Education Committee and the Women's Work Committee and resolutions were passed requesting the National Missionary Council to immediately appoint whole time advisers whose services would be available for Missions in the area of this Provincial Council. A further resolution was passed asking that in the appointment of such advisers the needs of secondary and higher education and teacher training be taken into account.

A lively discussion took place on the Indian Church and the Standing Committee on this subject was requested to prepare a report on Indian leadership and control including recommendations as to immediate practical steps to be taken. The Council also authorised an extraordinary meeting of the whole Council to consider such a report and to make definite recommendations thereon to their Societies and to their Home Boards.

For financial and other reasons it was reluctantly decided not to re-open the Language School but the Standing Committee was instructed to continue investigations and to advise the Council as soon as a re-opening might be practical.

In the domain of Christian literature it was felt that there was a great need for immediate action and it was decided to ask the Missions on the field and the Home Boards for monthly contributions of specified amounts to enable the Council to appoint two full time workers one Indian and one European, in this field. There was a conviction expressed by many

members that unless such a definite scheme could be inaugurated there was little hope of anything concrete resulting from the Council's deliberations. These suggestions are now being taken up with the Societies.

The Treasurer's statement showed that additional revenue was necessary and the scale of contributions regularly asked for from the Societies was fixed as follows :—

Local staff of one to five ...	Rs. 40
" " six to fifteen ...	" 70
" " exceeding fifteen ...	" 100

The following delegates to the National Missionary Council were appointed. The Bishop in Assam, Rev. B. A. Nag, Dr. G. Ewan,

C. S. PATERSON,
Actg. Hony. Secretary.

VI.

REPORT OF THE BIHAR AND ORISSA REPRESENTATIVE COUNCIL OF MISSIONS.

Our Council and Union met for the 7th Annual Meeting at Cuttack in December under the leadership of the Bishop of Chota Nagpur. About 50 delegates attended this session, including both representative members of Missions affiliated to the Council, and individual members of the Union. The most important feature of this year's gatherings was the visit of Mr. J. H. Oldham. A number of leading Indian Christian gentlemen of the province were invited to attend for the special purpose of discussing with Mr. Oldham the problems he had presented and on which he wished to know the mind of the Indian Christian community as well as of Missionary bodies. The value and inspiration of these meetings to those who came from the isolated corners of our province were incalculable. As one of them said, we were introduced to a new world of Missionary activity, and caught again the early vision that so often becomes dim as years pass, under the strain of toil and fret of care.

The greatest gap in our ranks this year was caused by the retirement of a veteran, the Rev. G. J. Dann, of the B. M. S., our president and one of the chief workers for the Council. The Rev. J. Z. Hodge takes his place as president for 1921-1922. Other officers for the year are : Vice-President, The Bishop of Chota Nagpur ; Hon. Secretary, The Rev. A. G. Atkins ; Hon. Treasurer, The Rev. H. W. Pike.

By the retirement of Mr. Dann a gap was caused also in the Board of Trustees for German Mission Property in Bihar and Orissa. Our Council nominated the Secretary to fill this vacancy, the nomination being accepted by the National Missionary Council.

It was reported at this meeting that at the request of the N. M. C. the Call for the observance of Sunday, March 20th as a Day of Prayer throughout the Churches in India, Burma and Ceylon was translated into Hindi, Santali and Oriya and sent out to the various Missions.

Our Executive Committee has been also the Committee for Survey and Occupation, and the Secretary, on behalf of this Committee, endeavoured to collect figures from the Missions of the Province by sending out forms issued by the N. M. C. for this purpose. In most cases these have been filled in and returned; but some of the most important figures have yet to be sent in. The Council has agreed that when complete these figures be printed with the Bulletin that will be published shortly.

We had this year the privilege of welcoming for the first time to our Council elected representatives of the newly established Autonomous Church, the Gossner Evangelical Lutheran Church. The Rev. I. Cannaday, Secretary and resident Lutheran member of the Advisory Board established in connection with this Church, was also present by invitation. An interesting report was presented to the Council on behalf of the Advisory Board. The Council was especially pleased to hear that the Church has now framed its Constitution and gained recognition as a responsible body by the registration of the same, and further, that while generous help has been given by American Lutheran friends for Institutional work in connection with the young Church, work which it cannot yet be expected to itself maintain, it has raised from among its own people the sum of about Rs. 15000 for the first six months of the year and expects that the amount for the latter half of the year will exceed this. It was gratifying to hear also that there are about 50 men now in training for the pastorate of this Church under Mr. Cannaday, and about 30 reading in Colleges, some by means of Scholarships and some at their own expense. Thus it is hoped that the Church's need of leaders will ere long be well met.

As an outcome of discussion of this report, the representatives of the G. E. L. C. and the S. P. G. present at these meetings agreed to ask the bodies they represent to form a Committee elected from both bodies to consider certain matters of difference and try to find a means of settlement.

Not all our Committees have been working Committees this year, some apparently finding it difficult to get anything to do, and others being prevented from working as they would by such hindrances as lack of funds, pressure of other work, and so on. However, several matters were brought forward for the consideration of the Council.

1. *Literature Committee*.—Arising out of this Committee's report and subsequent discussion it was resolved :—

a. That this Council approves the suggestion of the Literature Committee that steps be taken to provide one version of the Scriptures in Santali for that language area and refers it through the Literature Committee to the Missions of the Santali area and to the British and Foreign Bible Society for their further consideration.

b. That this Council approves also the suggestion that a Hindi Newspaper be published for the whole Hindi area of the country and pledges itself to support such a paper as far as possible.

2. *Medical Missions Committee*.—This Committee was badly broken up during the year, and so could do little ; but the Secretary of the Council, acting for the Convener, endeavoured to collect information concerning the Medical inspection of Schools for the Convener of the N. M. C. M. Committee. Discussion of this matter elicited further valuable information which will be sent in due course to the Convener, N. M. C. M. M. C. The following resolutions were passed.

(a) That this Council welcomes the action of the Govt. of Bihar and Orissa in appointing School Medical Officers for regular inspection, and in view of the good results of such a practice where the reports have been followed up, recommends that it be extended to cover Primary Schools in all areas of the Province, and that this include the extension of the practice of making grants of quinine to school authorities.

(b) That this Council again emphasises the need of an Inter-Mission Sanitarium for Consumptives and requests

(i) The S. P. G. to furnish estimates as to what is needed to establish the Santarium at Itki ;

(ii) The Medical Missions Committee to approach the various Missions of the Province to see what help they are prepared to give towards such a scheme.

3. *Conventions Committee*.—An interesting account of the Bhagalpnr Convention in 1921 was given by the Convener of this Committee, and the missions represented on the Council

were urged to increase the influence of these yearly gathering by widening their sphere. A report was also given of a Convention for Santalis held in 1921.

4. *Indian Church Committee.*—The Convener of this Committee regretted that the members had been unable to meet during the year owing to lack of funds. The Council resolved to contribute Rs. 50 towards Travelling Expenses to enable the members to meet at least once during the year, it being considered of first importance in these days that the Indian Church Committee should come together to discuss problems and opportunities of the present situation.

5. *Committee for Work among Young People.*—In connection with this Committee the Bishop of Chota Nagpur again gave an account of the progress of the Boy Scout Movement in the Province and of the good it is already doing. He appealed to the Missions of the Council and especially to the Committee for work among Young People to do their best to establish this movement strongly and widely throughout the Province.

After the ordinary business sessions of the Council, discussions were held on some of the vital matters presented by Mr. Oldham. Among these were Educational matters left for these meetings by the Education Committee. These were introduced by papers by both Indian Christian and Missionary educationists on (1) The relation of Missionary Education to the Educational Policy of Govt. and to National Education; (2) The Place of Christian Instruction in Missionary Institutions.

The Report of the Commission on Village Education was also considered. A statement by Mr. Oldham put before the Council certain difficulties that are not yet apparent in our Province, but it was realised that our great need is, as the Commission pointed out and recommended, of Advisers who can help to carry through schemes to meet more effectively the educational needs and possibilities before us. The following resolution was passed :—

That this Council, having heard a statement from Mr. Oldham on the general position of Christian education, and resolutions on the subject passed by other Representative Councils for of Missions, would welcome the appointment by the N. M. C. of whole time officers to work in conjunction with the Provincial Councils for the double purpose

- (a) Of making available to the Christian forces in India the best and widest experience in educational matters, more particularly in the sphere of Village Education and the Training of Teachers and

- (b) Of assisting Missions when they desire such help to work out and carry through plans requiring co-operation.

The Council believes that such a body if rightly chosen will greatly help the Provincial Councils to meet more adequately the needs and difficulties of their work, and urges the N. M. C. to take all possible steps to appoint such officers.

As a practical outcome of the recommendation of the Commission the Council considered the proposal of the R. B. M. U. for the establishment of an Inter-Mission Vocational Middle school at Siwan with the existing school as foundation. In a resolution on the matter the Council asked the Committee on Education to take up the question and work out a practical scheme.

A short time was devoted to discussion on valuable papers dealing with (1) Missions and Indian Nationalism and The Indian Christian Church and Indian Nationalism ; (2) Relations between Indian and Europeans in the activities of the Church, especially with a view to giving greater responsibility in Church and Mission matters to Indian Christians, and considering what can be done to associate laymen more actively with service in the Church.

During the discussion of the latter topic a question was raised as to the effectiveness of the Provincial Council in voicing Christian opinion in India, it being pointed out that while Missionary opinion is strongly represented, Indian Christian representation is proportionately inadequate. Arising out of this, the Executive Committee was requested to go into the matter of the basis of membership and to report with suggestions as to re-formation.

Recommendations from the N. M. C. Temperance Committee were also discussed along with information that the B and O. Govt. had appointed a Committee to go into the whole question of the sale of intoxicants and of Excise. The following resolution gives the action of our Council.

That in accordance with resolutions referred to the Provincial Councils by the N. M. C., this Council appoints a Standing Committee on Temperance which in view of the appointment of Excise Committee by the Government of Behar and Orissa should endeavour to help that Committee by voicing the opinion of the Missions and Christian Community of the Province, and should further endeavour to promote by all possible means the cause of temperance in the Province.

Among the most illuminating items of our programme were statements by Mr. Oldham on (1) The New Policy of the Government of India with regard to Missionaries of Enemy

Alien Nationality, a subject of vital interest to our Council in connection with the autonomous Lutheran Church formed by the Christian Community of the former German Lutherans in Chota Nagpur.

(2) Relations between Missions and Governments, especially showing what has been done and what can be done by Inter-Mission and International Co-operation to remove social evils and obstacles to Mission work and to maintain freedom and toleration for Christians and Christian Work.

At these meetings the Rev. J. Z. Hodge was appointed a representative of our Council on the N. M. C. for three years commencing from the close of the Poona Meetings in place of Rev. A. G. Atkins, retiring.

We had the pleasure this year of welcoming another Mission, the Hephzibah Faith Mission, to the fellowship of our Council.

This year's Devotional Meetings were of exceptional value and contributed in no small measure to the inspiration of the whole gathering.

In his opening address our president had expressed the wish that by thus coming together on this occasion we might move another step forward towards the unity that all are desiring, a unity that will be not only inward in spirit, but outward in evidence before the world, and so towards the fulfilment of Our Master's own prayer. We feel that this result was surely gained and was not the least of the benefits derived from our 7th Annual Gathering.

A. G. ATKINS.

Hony. Secretary.

VII.

REPORT FOR 1921 OF THE PUNJAB REPRESENTATIVE COUNCIL OF MISSIONS.

1. The Council met April 7th and 8th, 1921, and the Executive Committee has held two meetings.

2. *Survey*.—The proposals of the Survey Committee of the N. M. C. were approved and the Survey Committee of the P. R. C. M. instructed to secure the statistics required.

3. *Indian Church*.—The resolution of the Indian Church Committee urging missionary bodies in view of the rapidly

changing conditions to meet in a spirit of sympathy direct mindedness and spontaneity the overtures of the Indian Church for a great share in the carrying in of Christian work was adopted.

4. *Medical Work.*—The Medical Missions Committee reported that negotiations were in progress for the taking over of the Women's Christian Medical College, Ludhiana, by the British Medical Missions Advisory Board and working it into a full Union Medical College.

5. *Public Questions.*—(a) To diminish the irregularities in the performance of Christian marriages a resolution was adopted looking to the formation of a committee of the Council to consider applications for Government licenses to perform Christian Marriages and to keep a list of persons not connected with a Church or Mission who already possesses such licenses and that Government be requested to refuse applications not endorsed by this Committee and to withdraw licenses on its recommendations.

(b) To reduce the hardship due to the difficulties in obtaining divorce and to draw attention to the need of instruction it was resolved "That in view of the gross violation of marriage vows and the irregularities due partly to the difficulties in obtaining legal divorces, we request the National Missionary Society to secure as early as possible the revision of the Marriage Act, and that all Missions be requested to urge their Christian preachers and teachers to be faithful in giving instruction regarding the sacredness of the marriage relation.

(c) It was noted that on the initiative of the representative of the Indian Christian community on the Punjab Legislative Council, Municipal Committee and District Boards have been granted permission to adopt local options in dealing with licenses to sell liquor.

6. *Constitutions.*—The Committee on Constitutions was instructed to request the societies represented in the Council to take formal action on the question of their willingness to have church organizations elect representatives to the Council.

7. *Report of Village Education Commission.*—A survey of industrial institutions was arranged for and churches and missions were requested to join in raising a fund for sending carefully selected Christians abroad for intensive vocational training.

8. *Committees.*—As requested by the N. M. C., Committees on Temperance and Work among Muslims have been appointed.

9. A complaint of the Mission that another Mission had entered and baptised people in a section where work had been carried on for many years was investigated by the Committee on Co-operation and Unity and a settlement suggested. The parties have not yet indicated their acceptance.

ROBERT MAXWELL,
Secretary.

VIII

REPORT FOR 1921 OF THE BURMA REPRESENTATIVE, COUNCIL OF MISSIONS.

The Council held its Annual Meeting in Rangoon, July 30th. The Secretary, Mr. Conyers Baker, having been transferred to India, Mr. Wiatt was selected Secretary for the ensuing year. Article I of the Bye-Laws was amended by striking out the committees on Anglo-Indian and European Communities and Women's Work and adding a committee on Industry and Agriculture and one on the Training of Missionaries.

The Committee on Comity and the Christian Church presented a report which was referred back to them with the request that they formulate questions on the subjects that divide Christian bodies and report same at the next meeting of the Council.

Owing to the absence on furlough of the Convener the Committee on Survey of the Field presented no report.

The Committee on Christian Education despatched, during the year, a further letter to Government on the question of the new grant-in-aid rules and received a reply to the effect that the correspondence on this subject would be turned over to the provincial education conference. A review of the Report on Village Education in India was presented and after considerable discussion this was referred back to the Committee with the request that they formulate definite proposals with reference to the "Main Recommendations of the Report".

A resolution recommending the acceptance of the Conscience Clause for schools in "single school areas" was passed *nem. con.*

The Committee on Christian Literature reported that the interim arrangement for the publication of literature in Burma which was adopted at the last annual meeting had unfortunately broken down as it did not meet with the unanimous approval of the four missions concerned.

The Public Questions Committee referred to the Temperance organizations in Rangoon Bishop Robinson's letter in which he raised the question of bringing the matter of prohibition to the attention of all candidates for election to the new Councils. The Committee also forwarded a letter to Government in support of the Vigilance Society. They were asked by the Council to investigate the report as to betting at football matches.

The Committee on the Training of Missionaries held its first language examination in Burmese on the 26th of November, when three candidates sat for and passed the Elementary Examination. A second examination was held in June when two passed the Intermediate Examination. They also arranged a series of lectures on the following subjects: Things a New Missionary Ought to Know, The Karens as a People, Karen Folk Lore, The Karen Language, Methods of Mission Work among the Karens, Office Management, Book Keeping, The Missionary's Health, Buddhism, Phonetics, and the Burmese Language. These lectures were given on successive Saturdays. The average attendance was about 5 or 6. The Council approved the principle of having an all time munshi for the instruction of new missionaries in the Burmese language.

Miss Gollock's letter of the 6th April 1921 addressed to Dr. Aberly was read and ordered to be printed in the minutes because of its special importance.

Our representatives to the National Missionary Council this year are Dr. Cummings, Rev. W. C. B. Purser, and Rev. C. E. Chapman.

WALTER E. WIATT,
Honorary Secretary.

IX.

REPORT FOR 1920-21 OF THE CEYLON REPRESENTATIVE COUNCIL OF MISSIONS.

During the year there have been two meetings of the Council and the Executive Committee had met three times. In the year's work there has been little that had special reference to the National Missionary Council, but not a few important matters relating to missionary work throughout Ceylon were discussed, and, where necessary, action decided upon.

On November 16, 1920, an important conference was held in Colombo to discuss a proposal for the formation of a

Sunday School Union for Ceylon. The conference was well attended and a scheme was drawn up with a view to the formation of such a union for the whole Island, with a full-time Secretary. Questions relating to syllabuses for English and Vernacular schools were discussed; also the "Standard of Efficiency" and a programme of Teachers' Training for all kinds of schools *i.e.* village, town—Vernacular and English. The resolutions passed by the Conference have been remitted to the various constituent bodies of the Council and will come before the Council in due course.

On March 1-4 1921, a general Christian Workers' Conference was convened under the auspices of the Council. The sessions were well attended and many important matters were debated and resolutions passed there anent. Some of the resolutions passed by this Conference are at present receiving the attention of the Council's sub-committees. The discussions of the Conference were on the following topics: (1) The Conference and its Objective. (2) Leadership in the Ceylon Church, (3) The Boys and Girls, (4) Christian Literature, (5) *Women's Work, (6) Social, Economic, and Political Conditions, (7) Church Union, (8) The Attitude towards the non-Christian Religions, (9) The present Evangelistic Message.

The Education Sub-Committee has had before it one or two important matters, including the Conscience Clause in Aided Schools. It is recognised that this clause has given opportunity in some areas for agitators to do harm to Vernacular schools belonging to Christian Missions, though the effects have not as yet been very serious, and where the Christian school was provided with a thoroughly good teacher, he has been able to hold his own. It is likely, however, that as the powers given by the Clause become more widely known, it may be used with great harm to Mission Schools. It is to be noted that where such opposition is felt, it invariably comes from agitators and not from parents of children in the schools. It is to be remembered that in both English and Vernacular schools, the onus of withdrawing the child from religious instruction is placed on the parent, who seldom takes advantage of this privilege. The Committee has suggested that the Conscience Clause ought to be operative only in single school areas, and not in towns or districts where there is an adequate provision of schools of differer faiths.

A series of questions addressed to the Ceylon Provincial Council by the National Missionary Council on the question of Education has been dealt with by the Committee and the answers forwarded by the Secretary. In connection with the Report on Village Education in India, the Committee has pointed out the growth in Ceylon industries such as school

gardens leading to agriculture, and industries such as basket-weaving, mat-making, etc., which offer a contribution to the solution of the economic problem.

Steps have been taken with a view to co-operation in establishing a hostel for students sent up to the new University College by the constituent bodies.

The Literature Sub-Committee has met three times ; but as no grant has yet been made to the Council by the National Missionary Council nothing has been done to put into effect the "Advance Programme" submitted two years ago. This "Advance Programme" in Literature is more urgently required today than ever. At a recent meeting of the Literature sub-committee certain resolutions were passed which will be submitted to the Indian Literature Fund Committee.

The Sub-committee appointed to enquire into Animistic practices in Ceylon has drawn up a programme of work and is now collecting material from a wide area.

The Survey Sub-committee has given considerable time to the Report on Survey. This report is almost complete and will be submitted to the Council at the next meeting.

The delegates appointed to attend the meeting of the National Missionary Council in 1922 are Rev. A. E. Dibben M. A. ; Rev. J. S. deSilva, B.A., ; and Mr. S. deSaram.

THOS. GRACIE,

Hony. Secretary.

Provincial Representative Councils of Missions.

Secretaries.

<i>Madras</i>	...	The Rev. J. Aberly, D.D., Guntur. S. India.
<i>Bombay</i>	...	The Rev. J. R. Cuthbert, M.A., Gowalia Road, Bombay.
<i>Mid-India</i>	...	The Rev. D. G. Abbott, D.D., Raipur. C.P.
<i>United Provinces</i>	...	The Rev. Ray C. Smith, Fatehpur. U.P.
<i>Punjab</i>	...	The Rev. R. Maxwell, M.A., Sialkot City.
<i>Bihar & Orissa</i>	...	The Rev. A. G. Atkins, Motihari, Champaran, Bihar.
<i>Bengal</i>	...	C. S. Paterson, Esq., M.Sc., 86, College Street, Calcutta.
<i>Burma</i>	...	The Rev. W. E. Wiatt, B.D., 15, Mission Road, Rangoon.
<i>Ceylon</i>	...	M. G. Brooks, Esq., B. A., Y.M.C.A., Colombo.

THE PROCEEDINGS

OF THE

Representative Council of Missions United Provinces.

AND

REPORTS OF ITS COMMITTEES

June, 1922]

BULLETIN

[No. 10.

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It has been agreed that the Council issue an occasional Bulletin to contain the minutes of the Council and the reports of Committees. This is to have a wide circulation within the Provinces and the names of any are solicited who are interested in the proceedings of the Council of Missions. It should be noted that only those resolutions which appear in the Proceedings of the Council have behind them the considered judgment and approval of the Council. Such other resolutions and findings as appear in the reports of the Committees represent only the judgment of the Committee concerned.

OFFICERS FOR 1922-23.

<i>President :</i>	..	The Right Revd. The Lord Bishop of Lucknow, Allahabad.
<i>Vice-President :</i>	..	The Rev. Bishop F. W. Warne, D. D., Lucknow.
<i>Secretary :</i>	..	The Rev. Ray C. Smith Fatehpur.
<i>Treasurer :</i>	..	N. K. Mukerji, Esq., 18 Clive Road, Allahabad.

EXECUTIVE COMMITTEE FOR 1922-23.

The officers and The Rev. Dr. C. A. R. Janvier, The Rev. Canon J. S. C. Bannerji, The Rev. Canon B. H. P. Fisher.

LIST OF MEMBERS.

(a) **Representative Members.**

American Presbyterian Mission :—

The Rev. Dr. C. A. R. Janvier, Jumna Mission, Allahabad.

Mrs. C. A. R. Janvier, Jumna Mission, Allahabad.

The Rev. A. G. McGaw, Etab.

The Rev. Ray. C. Smith, Fatehpur.

The Assemblies of God Mission :—

The Rev. Niels. P Thompson, Banda.

Baptist Missionary Society :—

The Rev. G. C. Askew, Agra.

Boys' Christian Home Mission of India :—

The Rev. W. K. Norton, Benares.

The British and Foreign Bible Society :—

A. E. Butler, Esq, Allahabad.

The Church Missionary Society :—

The Rev. J. N. Carpenter, D. D., Allahabad.

The Rev. L. Steele, Agra.

From

*The Right Rev. the Bishop of Lucknow,
Chairman, Representative Council of Missions, U. P.*

To

*The Hon'ble Mr. C. U. Chintamani,
Minister of Education, U. P.*

Dated Naini Tal, 10th June, 1922.

The Government of these Provinces recently issued a *communiqué* intimating a change in policy with regard to the conditions under which religious instruction may be given in schools receiving a grant-in-aid from Government. The Executive Committee of the Representative Council of Missions of the United Provinces, in consultation with the Executive Committee of the Missionary Educational Union, wishes to submit the following considerations in regard to the above mentioned *communiqué* in its relation to Christian Institutions :—

1. Christian Missionaries have founded Schools and Colleges with the object of extending a knowledge of the Gospel of Christ, and of thus imparting an education which will foster the growth of character, and they have been encouraged in the maintenance of institutions whose object was known to be this by the Government and the people of India for the last one hundred years. A Conscience Clause which in practice may have the effect of secularizing their education will probably compel some Missions to withdraw from the Government-aided system even though this must involve the abandonment of much of their educational work.

2. Some of those who stand for liberty of choice as to the receiving of religious instruction, maintain that such liberty can and should be exercised in the selection of an institution.

3. Christian Missionaries do not in any way dispute the right of the people of India, through their Government, to change the conditions under which they will give to schools a grant-in-aid. Some Missionary Societies will probably be ready to work under a Conscience Clause, but on behalf of those who feel unable to do so we would submit for consideration the following points :—

(a) The closing of their schools will not be caused by any desire on their part to withdraw from educational work, but will be due to a feeling that the conditions of work have been radically altered by the introduction of a Conscience Clause. These changed conditions should affect the enforcement of conditions contained in Hypothecation Deeds executed in

connection with building grants made to Mission Schools, under different conditions, *i. e.*, prior to the introduction of a Conscience Clause.

- (b) Further we feel that teachers thrown out of employment by the closing of such schools are deserving of sympathetic treatment and we hope that Government may be able to find employment for those teachers whose work has met with the approval of Government Inspectors of Schools.
- (c) In the case of those Missions which wish to continue their educational work without the help of grants-in-aid from Government, we would suggest that it would be equitable to continue the present grants-in-aid for a period of two years after which they might be gradually reduced. Such procedure would we think be a fitting recognition of educational work done in the past, and give the Missionary Societies concerned an opportunity of raising funds sufficient for the maintenance of the work without the help of grants from public funds.

4. In the matter of the form the Conscience Clause should take in the Code, we would urgo :—

- (a) That the regulations be so drawn up as to make it possible for religious bodies to continue to draw aid for schools intended for the children of their co-religionists only, without requiring that they comply with the provision of the Conscience Clause. This could not possibly be construed as subverting the principles underlying the Conscience Clause, and would enable religious bodies to work in co-operation with Government in the up-building of their communities in character as well as in intellect. This principle is already acknowledged by the practice of giving grants to Mohammedan Maktabs. For the same reason it should be made clear that aided Schools may require the attendance of their co-religionists at the prescribed religious teaching and worship.
- (b) That it would be less subversive of discipline if students and guardians were to be required to register their objections to teaching in a religion other than their own at the beginning of the school term.
- (c) That section (b) would better be deleted. Student nature being what it is, it is certain that with religious teaching at only the beginning or end of the school meeting, other motives such as personal convenience, love of play or pressure of other work, would be more dominant than conscience.

5. In making these last suggestions we hold that any Mission will be free to close a School should it be found hereafter that the introduction of a Conscience Clause renders impracticable the giving of religious instruction.

I have the honour to be,

SIR,

Your most obedient servant,

G. H. LUCKNOW.

Chairman,

Representative Council of Missions, U. P.

Miss D. N. Snelson, Meerut.

One to be elected.

The Indian Christian Community :—

Rai A. C. Mukerji Bahadur, Benares.

The Rev. Canon J. S. C. Bannerji, Muirabad. Allahabad.

The Rev. J. R. Chitambar, Lucknow.

Prof. J. J. Cornelius, Lucknow.

N. Jordan, Esq., Moradabad.

N.C. Mukerji, Esq., Ewing Christian College, Allahabad.

The Methodist Episcopal Church :—

The Rev. Dr. H. R. Calkins, Lucknow.

Mrs. F. B. Price, Lucknow.

The Rev. J. T. Robertson, Roorkee.

The Rev. Dr. Rockwell Clancy, Aligarh.

The Rev. M. T. Titus, Moradabad.

Miss M. Means, Shahjahanpur.

The Lucknow Diocesan Board of Missions :—

The Rev. Canon B. H. P. Fisher, Cawnpore.

The Rev. Canon A. Crosthwaite, Moradabad.

The London Missionary Society :—

The Rev. A. W. McMillan, Kachwa, Mirzapur District.

The Rev. J. Grant, Mirzamurad, Benares District.

The N. I. Christian Tract and Book Society :—

N. K. Mukerji, Esq, Allahabad.

The National Missionary Society (To be Elected.)

The United Christian Missionary Society :—

The Rev. C. H. Thomson, Mahoba.

The Womens Union Missionary Society :—

Miss A. Wishart, Allahabad.

The Women's Teachers' Association :—

Miss G. C. Davies, Lucknow.

The Zenana Bible and Medical Mission :—

Miss M. Whitaker, Lucknow.

Miss A. B. Mount, Allahabad.

The Wesleyan Methodist Mission :—

The Rev. Geo. Spooner, Lucknow.

The Young Men's Christian Association :—

M. W. Harlow, Esq, Allahabad.

The Young Women's Christian Association (To be Elected.)

(b) **Co-opted.**

Dr. J. R. Ashton, Kachwa, Mirzapur District.

The Rev. J. R. Hudson, Benares.

The Right Rev. The Lord Bishop of Lucknow, Allahabad.

Miss F. L. Nichols. Lucknow.

The Rev. Bishop F. W. Warne, D, D., Lucknow.

The Rev. F. L. Nunn, Man Nath Bhanjan, Azamgarh Dist.

REPRESENTATIVES ON NATIONAL MISSIONARY
COUNCIL.

1921-23 N. K. Mukerji, Esq., (To fill the unexpired term of Rai A. C. Mukerji, Bahadur when he becomes an officer of the N. M. C. or while absent from India.)

1922-24. The Rev. J. R. Hudson (To succeed G. W. Briggs whose unexpired term until the close of the next meeting of the N. M. C., is being filled by the Rev. F. W. Warne.)

1923-25 The Rev. Ray C. Smith (To succeed himself)

COMMITTEES FOR 1922-23,

Comity Committee. The Rev. Canon A. Crosthwaite, Moradabad. The Rev. Geo. Spooner; The Rev. C. H. Thomson; The Rev. M. T. Titus.

Survey Committee. The Rev. Ray C. Smith, Fatehpur. The Rev. Canon B. H. P. Fisher.

Committee on Work among Depressed Classes. The Rev. John Grant, Mirzampur, Benares District. The Rev.

M. T. Titus; The Rev. J. R. Chitambar; The Rev. Canon A. Crosthwaite; The Rev. J. R. Hudson; N. K. Mukerji, Esq.; The Rev. A. W. Mc. Millan; The Rev. J. T. Robertson; The Rev. A. G. McGaw; The Rev. Ray C. Smith; **Co-opted** Miss E. E. Donohugh; Miss M. A. Livermore; The Rev. E. Fieldhouse; The Rev. R. John.; The Rev. S. B. Finch; The Rev. G. B. Ogden; The Rev. H. J. Sheets; The Rev. J. E. Wallace; The Rev. Yaqub Masih; The Rev. F. M. Perrill.

The Young People's Work Committee. The Rev. J. R. Chitambar, Lucknow Christian College, Lucknow; M. W. Harlow, Esq.; N. Jordan, Esq. **Co-opted:** Rev. A. Ralla Ram; Miss G. E. Nixon; Miss M. Sircar.

The Christian Literature Committee. N. K. Mukerji, Esq. 18 Clive Road, Allahabad. The Rev. Geo. Spooner; The Rev. A. W. Mc. Millan; A. E. Butler, Esq.; The Rev. J. R. Chitambar; The Rev. Canon A. Crosthwaite; W. K. Norton, Esq.; Mrs. F. B. Price. **Co-opted:** P.L. Ajiz, Esq.; The Rev. Dr. J. J. Lucas; The Rev. W. Machin; The Rev. Ahmad Shah. Sub-Committee on news-paper Evangelism: The Rev. G. Spooner, W. D. P. Hill, Esq., The Rev. Stanley E. Jones

The Christian Education Committee. The Rev. Canon B. H. P. Fisher, S. P. G. Cawnpore. The Rev. Dr. C. A. R. Janvier; The Rev. J. R. Chitambar; N. Jordan Esq.; Miss. F.L. Nichols; Miss. D.N. Snelson; Prof. N.C. Mukerji; Prof. J. J. Cornelius; Miss G. C. Davies. **Co-opted:** Miss. M. A. Kirby; Miss L. M. Emmet and the members of the Executive Committee of the Missionary Educational Union not already members of this committee as follows:— N. K. Ghose, Esq., The Rev. Canon A. W. Davies.

The Medical Committee. Dr. J. R. Ashton, Kachwa, Mirzapur District. **Co-opted:** Miss E. Gimson, M. D.; Douglas N. Forman, M. D.; Miss C. A. Adderly, M. D.

Public Questions Committee. The Rt. Rev, The Bishop of Lucknow, Allahabad. The Rev, Canon B. H. P.

Fisher ; The Rev. J. R. Hudson ; N. K. Mukerji, Esq. ; The Rev. Bishop F. W. Warne ; Prof. N. C. Mukerji. **Co-opted** : H. David, Esq.

Temperance Committee. The Rev. J. R. Hudson, Benares. The Rev. M. T. Titus ; Mrs. F. B. Price. **Co-opted** : Rev. J. C. Jackson.

Women's Work Committee. Miss A. B. Mount, Allahabad. Miss D. N. Snelson ; Miss M. Whitaker ; Mrs. F. B. Price ; Miss A. Wishart ; Miss Means, **Co-opted** : Mrs. J. R. Chitambar ; Mrs. N. Jordon ; Miss Spencer ; Miss S. Vincent.

Indian Church Committee. The Rev. J. R. Chitambar, Lucknow. The Rev. Canon J. S. C. Banerji ; The Rev. Canon A. Crosthwaite ; N. Jordon, Esq. ; The Rev. Dr. H. R. Calkins ; Prof. J. J. Cornelius. **Co-opted** : The Rev. J. B. Frank ; H. David Esq. ; N. K. Ghosh, Esq. ; The Rev. Ahmad Shah ; the Rev. C. M. Singh.

Economic Improvement Committee The Rev. John Grant, Mirzamuarad, Benares District. The Rev. Canon A. Crosthwaite ; The Rev. Canon B. H. P. Fisher ; The Rev. A. W. Mc. Millan ; The Rev. J. R. Hudson. **Co-opted** : The Rev. Ahmad Shah ; The Rev. G. Austin Smith ; Sam Higginbottom, Esq. ; The Rev. F. M. Perril ; The Rev. R. H. Robinson ; The Rev. J. B. Frank ; The Rev. H. A. Hanson.

Work among Moslems Committee. The Rev. M. T. Titus, Moradabad. The Rev. Geo. Spooner ; N. Jordon, Esq. ; Miss, A. B. Mount. **Co-opted** : The Rev. W. Machin ; The Rev. S. M. Paul ; The Rev. Ahmad Shah ; Miss M. Spencer.

Rural and Vocational Education Committee. The Rev. Ray C. Smith, Fatehpur. The Rev. Canon A. Crosthwaite ; The Rev. J. Grant. **Co-opted** : The Rev. F. M. Perrill ; Miss, E. E. Donohugh ; Miss Walsh ; Miss E. E. Warner.

Special Committee on Lantern Slides. The Rev. A. W. McMillan, Kachwa. Mirzapur District. The Rev. J. R. Hudson. **Co-opted** : Miss. J. Davies.

Proceedings of the Eleventh Annual Meeting of the Representative Council of Missions of the United Provinces.

At the call of the Executive Committee the Council met in Annual Meeting on February 14th, 1922 at Isabella Thoburn College, Lucknow.

Because of the presence of Mr. J. H. Oldham, the Secretary of the International Missionary Council, recently organized at Mohonk, N. Y., U. S. A, the Executive Committee planned to give the first day and a half to a Conference to consider matters in which we especially desired Mr. Oldham's help.

There were 29 members of the Council present. In addition the following came as invited guests to participate fully in the Conference and be consultative members in the Council meetings :—The Revs. Ahmad Shab, James Devadson, H. J. Sheets, E. Stanley Jones, J. N. Mukand and A Ralla Ram. Messers. Alfred Nundy, Sam Higginbottom, Peter Paul, J.J. Cornelius, and J. C. Chatterji, and Mrs. F.B. Price.

The devotional service was conducted by the President, The Right Rev. The Lord Bishop of Lucknow.

The following hours were fixed : 8 to 10-30 and 11-30 to 3.

Mr. Oldham made a statement setting forth briefly an account of the activities of the Edinburgh Continuation Committee which the year before last became the International Missionary Committee and last year at a meeting in October at Mohonk, New York was given its final form of the International Missionary Council. A more extended statement was given of the meeting in Mohonk because of the vital steps taken there in connection with all co-operative work to be carried on not only by various Boards but also as between the Christian forces of various nations.*

* The proceedings of the First Meeting of the International Missionary Council at Mohonk, New York, can be gotten from the Secretary of the Council at Edinburgh House, 2 Eaton Gate, London, England. Price sixpence.

His statement, made out of intimate acquaintance with facts, as to the many precedents now being set by Governments in their regulation of all propoganda work including the efforts of Christian Missions, as to the uncertain state in many lands of the regulatious as to religious liberty and as to other matters growing out of the recent World War, made it clear to all that as never before it is necessary that all Christian forces work together in as intelligent and efficient a manner as possible, not only in the defence of principles vital to the extension of the kingdom of God, but in order to be helpful to a world now greatly perplexed and in need of guidance. His statement as to some of the things that had actually been accomplished by such carefully applied co-operation was most promising as to what may be accomplished by more perfectly organized co-operation in India.

After breakfast the Conference met again at 11-30 and for one hour considered the questions arising out of the Educational situation. Professor N.C. Mukerji of Ewing Christian College had been invited to prepare a paper on Christian and National Education. Professor Mukerji was not able to be present but his valuable paper was read by the Rev. Dr. C. A. R. Janvier. This paper was followed by a discussion of it by Professor J. J. Cornelius of the Lucknow University. Mr. Oldham made a statement as to the position of Christian Education in the mission fields of the world and the problems that compel a fresh consideration of mission policy in the realm of Education. The substance of this whole discussion was that Christian Education in mission fields must be better done even if at the expense of its quantity, particularly with a view to the development of Christian character, must be more helpfully fitted into the conditions of life of the pupils, and in order to make it more national in character should be more controlled by sound national sentiment and opinion.

At 12-30 the Conference took up the consideration of certain resolutions passed by the National Missionary Council

at their recent meeting at Poona. A Committee on Findings was appointed as follows :—The Rev. Ray C. Smith, The Rev. Canon B. P. H. Fisher, Alfred Nundy, Esq, The Rev. J. Grant, The Rev. E. Stanley Jones, and N. Jordan, Esq., The Rev. Ray C. Smith gave a report then of what had been done at Poona and some idea as to what he hoped might be accomplished by the use of the plans set forth in the resolution. Mr. Oldham made a statement of some of the principles underlying the efficient activities of such a group of officers as it is hoped to appoint.

The resolutions regarding officers of the National Missionary Council adopted by the Poona meeting of the N. M. C. is as follows :—

The National Missionary Council at its meeting at Poona had before it proposals arising in the first instance out of the report on Village Education, which had already been fully considered by the provincial representative Councils in Bombay, Madras, Bengal and Assam, Bihar and Orissa, and Mid-India, and by the Telugu Missions Conference. All the Provincial Councils which had the opportunity of considering the matter had passed unanimous resolutions expressing a desire that the best knowledge, experience and counsel should be made available for those engaged in educational work in India, more particularly in the field of rural education. There seemed to the Council to be at the present time an equally urgent need in India of providing some more effective means of evoking, co-ordinating and expressing thought on difficult, and pressing missionary problems, and it was deeply impressed by the evidence submitted to it of the value of the work done and the results achieved in this matter in recent years at the home base by the International Missionary Council, and the Foreign

Missions Conferences in North America and Great Britain, and the appreciation by the Home Boards of the work of these bodies.

The Council having devoted the greater part of its time to the careful, deliberate and prayerful consideration of the whole subject, resolves, provided the necessary resources are available, to appoint a group of five officers to serve the National Missionary Council and the Provincial Councils in the matter referred to in the preceding paragraph.

The Council resolves to approach the National Council of the Young Men's Christian Association to ask them to release Dr. S. K. Datta and the Rev. W. Paton to serve as two of these officers. The Council realizes the great sacrifice that is demanded from the Young Men's Christian Association if Dr. S. K. Datta and Mr. W. Paton are set free for this work, but in the interest of the Christian movement in India as a whole they venture to ask the National Council of Young Men's Christian Associations to make the contribution of those who through their special experience of interdenominational and international work in the Young Men's Christian Association are peculiarly fitted for the service they are desired to render.

The Council gratefully avails itself of the willingness of Rai Bahadur A. C. Mukerji, in response to the invitation of the Council, to place his services at the disposal of the Council during the period of his approaching furlough, to help in starting the experiment, and cordially invites him to serve as one of the officers for the period named.

The Council instructs the Executive Committee, after due enquiry, to make two further appointments, one man and one woman, having special experience and

qualifications for giving help in village education, and to take all other necessary steps to give effect to the resolution of the Council.

The Council received from Mr. Oldham a report of a conference of secretaries and members of Canadian Mission Boards held in Toronto, at which those present expressed their belief that if any specific recommendations embodying the special needs which exist at the present time, and setting forth the manner in which help could best be rendered, came from the representative missionary bodies in India and from representative Indian Christians, the same would receive most careful and sympathetic consideration by similar bodies in Canada. The Council expresses its warm appreciation of the sympathetic attitude of the Canadian Mission Boards, and asks Mr. Oldham to transmit this resolution to the Mission Boards in Canada, with a view to ascertaining whether Canada would be willing, as a national Christian contribution to India at the present time, to give substantial financial help for a period of three or five years, with a view to making the desired experiment possible.

The Council remits to the Executive Committee the preparation of a budget and the completion of arrangements in accordance with the preceding resolution, and entrusts Mr. Oldham with the responsibility of laying the whole matter before the Home Boards in Great Britain, the United States, Canada, Australia and the Continent of Europe, and of carrying through the arrangement under the direction of the Executive Committee.

The Council has prepared a new draft constitution in which it has laid down that "the only bodies

entitled to determine missionary policy are the Churches and Missions," and the Council desires to make clear that in taking the action set forth in the preceding paragraph it is its intention that this principle should be the basis of all its work, and of that of its officers. The confidence of the Home Boards in the work of the Foreign Missions Conference of North America, the Conference of Missionary Societies in Great Britain, and the International Missionary Council is the result of loyal adherence to this principle and of the fact that the officers of these bodies have not acted ahead of the wishes of the Boards, but only in those matters in regard to which there is evidence that the Boards themselves desire to take common action. It is the intention of the National Missionary Council that similar regard should be paid in India to the authority and complete autonomy of the Churches and Missions in India, and that they shall not at any time be committed, without their full and deliberate consent, by the National Missionary Council or its officers to any course which may be contrary to their wishes.

In taking the action set forth in this resolution the Council has had continually in view that the primary, fundamental purpose of Missions in India is the evangelization of India and the establishment of the Kingdom of God. The action has been taken in the belief that it will conduce to the furtherance of this fundamental aim by helping towards the solution of the many difficult problems involved in its realization, and by leading to the more effective co-operation of the Christian forces in India in the accomplishment of their central purpose.

With a view to explaining more fully to the Indian Church and the missionary body in India what is proposed, the Council instructs its Executive to prepare a pamphlet for wide circulation among missionary workers in India. The Council further refers to the Executive to consider whether, with a view to obtaining the widest expression of missionary opinion on the problems facing the Christian Church in India at the present time, including the matters dealt with in this resolution, it is desirable to arrange for the holding at a not distant date of an All-India Christian Conference of Indian Christians and Missionaries.

After a full discussion, both *pro* and *con*, on the floor and the presentation of a preliminary report in the evening session by the Findings Committee and a further discussion the following resolution regarding the proposed group of officers was adopted with comparative unanimity during the morning session of the second day.—

That the Representative Council of Missions of the U. P. welcomes the proposal of the N. M. C. to appoint five officers whose duties shall be, working under the instructions of the N. M. C. and the Representative Councils, to collect information both in India and elsewhere and put it at the disposal of Councils, Churches, Missions and individual Christian workers, to promote common thought and prayer, and the formation of a common mind on missionary problems, and to work out the details of schemes approved by Councils. The Council believes that in this way its usefulness will be much increased and that schemes of co-operation will be actually carried out.

The resolutions of the N. M. C. regarding the Constitution of the Councils in India is in two parts. The following is that pertaining to the Representative Councils of Missions :—

1. The National Missionary Council recommends to the Provincial Representative Councils of Missions :—

- (a) That the name be changed to the Christian Council in (name of Province.)
- (b) That some such provision as the following be inserted in the Constitution :—

The Council is established on the basis that the only bodies entitled to determine missionary policy are the Churches and Missions. The functions of the Council are therefore consultative, and it will take action only when it is assured that such action is in accordance with the wishes of the bodies represented in the Council. Where there is divergence of view the Council, if it takes action at all, will do so only on behalf of, and in name of, those bodies which desire such action to be taken. In no circumstances will the Council commit the Churches or the Missions to any attitude or course of action without their consent.

- (c) That immediate steps be taken where this has not already been done, to make the Council representative of Churches as well as of Missions.

It is suggested that each Council should appoint a small sub-committee to prepare a scheme assigning to each Christian community and the related Mission or Missions representation on the Council corresponding roughly to its strength and influence as judged by (a) the number of communicants or members in full standing (b) the number of Foreign Missionaries and (c) the number and character of its educational institutions. In cases where the Mission organization is distinct from the Church the number of representatives would

be divided between the Church and the Mission respectively. It is desirable that the provisions of the scheme should ensure that the number of Indian representatives on the Council should be at least equal to the number of Foreign Missionaries. It is also desirable that the number of women on the Councils should be greater than it has been in the past. It is assumed that provision will be made, as at present, for adding a certain number of members by co-option. It is further suggested that the travelling expenses of all their members should be paid by the Provincial Councils, and that the funds needed should be raised by an equitable assessment on the various bodies sending representatives.

- (d) That with a view to the development of Missionary co-operation on similar lines throughout India, Provincial Councils be requested, before they finally adopt their constitutions, to submit the draft for comment to the National Missionary Council.

The following resolutions as brought in on the morning of the second day regarding the constitution of the United Provinces Council of Missions were adopted :—

1. The Council feels that for drawing up a satisfactory constitution it is desirable that full information should be available in tabulated form regarding the Christian forces in the area and that the plan of an electoral college for the determination of Indian representatives deserves further consideration in the light of all the factors in the situation, and therefore instructs the Executive Committee to collect the necessary information and place it in the hands of members of the Council at the next meeting together with one or more schemes for constituting a council which will be as representative as possible of the Christian agencies in the

province. Any schemes for constituting the Council should provide that at least half of the membership be Indian and one fourth of both foreign and Indian members should be women. Co-option up to one-fourth of the total representative membership is to be used (1) to bring the Indian membership up to at least the foreign (2) to bring the number of women members up to one-fourth of the total, and (3) to secure the representation of special interests. The name of the Council shall be the Christian Council of the U. P. The proposal of the Executive Committee shall be circulated to all Missions and Indian Christian bodies in the area long enough before the next meeting of the Council to enable representations to be made to the Council as to the acceptability of the changes proposed.

2. With a view to providing for adequate Indian representation at the next meeting, the Council invites the members of the electoral body to attend as consultative members.

The following re-draft of the Constitution of the National Missionary Council was approved of by this Council :—

- I. *Name.*—The Council shall be called the National Christian Council of India, Burma and Ceylon.
- II. *Basis.*—The Council is established on the basis that the only bodies entitled to determine Missionary policy are the Churches and Missions.

It is recognised that the successful working of the Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding and desire to co-operate.

- III. *Objects.*—The objects of the Council shall be :—
 - (a) To co-operate with the Provincial Council in the carrying out of their objects.
 - (b) To be in communication with the International Missionary Council regarding such matters as require consideration or action from the point of view of the Indian Mission field as a whole.

(c) To take into consideration such other questions affecting the entire Missionary field as may seem to be desirable.

1. To stimulate thinking and investigation on Missionary questions, to enlist in the solution of those questions the best knowledge and experience to be found in India and other countries and to make the results available for all Churches and Missions in India.

2. To help to co-ordinate the activities of the Provincial Councils and to assist them to co-operate with each other where such co-operation is desirable.

3. Through common consultation to help to form Christian public opinion and bring it to bear on the moral and social problems of the day.

4. To be in communication with the International Missionary Council regarding such matters as call for consideration or action from the point of view of the Indian Mission field as a whole.

5. To make provision for the convening of an All-India Christian Conference when such is in the opinion of the Council desirable.

IV. Membership.—The Council shall be constituted as follows :—

1. Four members shall be appointed by each Provincial Christian Council, not less than two of whom shall be Indians. Of the four representatives first appointed, two shall be appointed to hold office for two years and two for a period of four years. All subsequent appointments shall be for four years.
2. The National Council shall have power to co-opt additional members the number of whom shall not exceed one half of the elected representatives. Of these not less than half shall be

Indians. Of those first appointed half shall hold office for two years and half for four years, all subsequent appointments to be for a period of four years.

- V. *Officers.*—The National Council shall have power to appoint officers to carry out the functions assigned to it. The Council shall determine the terms and periods of their appointment.
- VI. *Executive.*—The Council shall appoint at each regular meeting an Executive Committee of twelve members in addition to such officers as the Council shall appoint as members of the Executive to act for it in intervals between its meetings, with the right to fill vacancies in its own membership.
- VII. *Meeting.*—The National Council shall ordinarily meet every second year, but a special meeting of the Council may be called, or the regular meeting postponed, if the Executive, after consulting the Provincial Councils, is satisfied that this is desirable.
- VIII. *Committees.*—If questions arise which call for consideration in relation to India as a whole the Council or its Executive may from time to time appoint committees to deal with such matters, such committees to carry out such duties as may be assigned to them until the next meeting of the National Council.
- IX. *Amendments.*—The Constitution may be amended by the Council at its annual meeting, provided (1) that notice of the proposed amendments be given in writing to the Secretaries not less than two months before the date fixed for the Annual Meeting, and submitted by them to all the members not less than one month before the same date; and (2) that not fewer than two thirds of those present support the amendment.

The Council approves of the proposal that the N. M. C. call an **All-India Conference** within the next two or three years.

Rev. E. Stanley Jones conducted the **devotional service on the morning of the second day.**

After breakfast the Council proceeded to the consideration of its routine business.

Change in membership :—Because of the absence of Mrs. G. W. Briggs from India, Miss G. C. Davis, who has been chosen as her successor by the United Provinces Teachers' Conference, was seated in her stead. In the place of the Rev. G. W. Briggs, the Rev. Dr. H. R. Calkins was substituted for this meeting. The following members expressed regrets at being unable to attend because of other engagements :—The Revs. E. C. Askew, L. Steele, Dr. J. N. Carpenter, Canon A. Crosthwaite, and C. H. Thompson, Mr. M. H. Harlow, and Miss Snelson. Rai A. C. Mukerji Bahadur regretted that he could not come because of an accident. The following persons invited sent regrets for absence. Revs. Dr. J. J. Lucas, S. J. Edwin, W. Machin, S. Gillespie, T. Law, and F. L. Nunn, (in place of Mr. Allen) and Dr. E. Mellicans Khan.

The minutes of the 10th Annual Meeting were approved as printed.

The report of the Executive Committee was heard and adopted. See appendix A.

The Secretary's report was approved. This included the report of this Council made to the N. M. C., which had previously been approved by the Executive Committee. See appendix B.

The report of the Treasurer and Auditor was approved as follows :—

*Summary of Cash Account of the United Provinces Representative Council of
Missions from April, 1921 to February, 1922.*

	Rs. a. p.		Rs. a. p.
To Opening balance	23 6 6		400 0 0
" Missionary Societies	957 0 0	By National Missionary Council	635 11 0
" Membership Fee	84 0 0	Printing Bulletin for December 20	31 9 0
" Sale Bulletin	1 0 0	to January 21	16 12 0
" Loan paid	300 0 0	Printing call to prayer	17 2 0
		Travelling coopted members	110 4 0
		Travelling Sec. (G. W. B.)	14 8 0
		Postage	0 10 0
		Stationery	3 6 0
		Honorary Treasurer, Stationery	1 11 0
		Postage	133 13 6
		M. Commission	
		Closing balance	
	1,365 6 6		1,365 6 6

N. K. MUKERJI,
Honorary Treasurer

Audited and found correct,
(Sd.) RAY C. SMITH,
Auditor.

Dated the 14th February, 1922.

The Committee on Survey report, (See Appendix C) was read and approved and the following resolutions were adopted :—

1. That missionary societies be urged to co-operate with the Survey Committee of these Provinces by furnishing such statistics as they can so that a complete exhibit may be made of the Christian work in these provinces.
2. That the Survey Committee of this Council be asked to co-operate in every possible way with the Survey Committee of the National Missionary Council as that committee undertakes to effect the Survey approved of by this Council last year.

The Mass Movement Committee's report, (See Appendix D) was approved and the following resolutions were adopted.

1. Resolved that in accord with the request of the Mass Movement Committee its name be changed to the Committee on Work for the Depressed Classes.
2. Resolved that the Council express its appreciation of the services which the Rev. A. W. McMillan and N. K. Mukerji, as Secretary of the N. I. C. T. & B., Society, are rendering to the missionary cause by serving as Editor and Publisher respectively of the "Desh-Hitkari" and appeal to the missionary societies engaged in Mass Movement work to help in circulating it among their people.

The report of the Committee on Young People's Work was approved and its resolution adopted as follows :—

The need of systematic aggressive work among the young people cannot be over emphasized. We are glad to note that through the agency of young people's organizations like the Christian Endeavour, The

Epworth League, the Y.M.C.A. and the Sunday School, remarkable advance has been made in this important phase of our work. Systematic study of the Bible and Social Service are being emphasised, and agencies like the Epworth League of the Methodist Episcopal Church, the Y.M.C.A., and the North India Christian Tract Society are constantly putting out literature for the young people and for those who work among them. Institutes and Camps for students and Teachers held at Sat Tal and Ajgain, and other places have been found helpful.

Your Committee also notes with satisfaction that plans are well under way to start a paper for the Young People. Miss Ruth E. Robinson, of the M. E. Church will edit this paper with headquarters in Bangalore. The name of this paper is "The Treasure Chest."

The Committee begs to submit the following resolutions :—

1. That systematic work among young people should be undertaken on a larger scale, and emphasis should be laid on training them for actual leadership in the Church and in the country. (The Committee invites the attention of the workers among the young people to "The Fourfold Programme" of the Y.M.C.A. available from H. G. Hart, Esq, Y.M.C.A., Lucknow.)
2. That the available literature be freely used, and more literature be produced as rapidly as possible. For this the Committee looks to the Literature Committee for help.
3. That in all the plans and activities of the Church provision should be made to get the active co-operation of the young people and also to get them into close touch with their non-Christian friends.
4. That the Churches be urged to appoint whole time

Secretaries to carry on this important work in their respective territories. The Methodist Episcopal Church has already a man set apart for this work.

The Christian Literature Committee's report was approved (see appendix E.) and following resolutions were adopted :—

Resolved that the Council gives its cordial support to the efforts which are being made by the North India Christian Tract & Book Society to secure whole time editorial secretaries for the purpose of helping in the preparation of literature in Hindi and Roman-Urdu, and urges the Missionary Societies to give the scheme their active support.

The Committees on Education and Medical work made no reports.

The Committee on Public questions reported as follows and the report was approved :—

The only matter brought before this Committee was a memorandum on the Indian Christian Marriage Act, received from the National Council. This was circulated amongst the members of the Committee and a report of the recommendations made has been filed with the Secretary of the Council.

(Sd.) J. R. HUDSON,
Convener.

The Women's Work Committee's report was approved (See appendix F)

The report of the Committee on the Indian Church was approved (see appendix G.) and the following resolutions adopted :—

1. That a complete systematic survey of the Indian Christian Community be undertaken by the Indian

Church Committee to find out its present ecclesiastical, social and economic condition.

2. That in view of the present situation it is desirable that the activities of the Church and the Mission should be increasingly directed towards mutual co-operation so as to reach the goal when all Mission activities will be centred in the Church.
3. That as fast as capable Indian men and women are forthcoming they should be appointed to positions of responsibility.
4. Recognising the significance of Stewardship as the only Christian attitude toward property and life, we urge upon our Indian and missionary leadership the vital need of teaching and promoting the principles of Stewardship throughout our entire constituency, in order *First*, that Indian Christians shall lift up Christian standards, and exemplify them, in the realm of material possessions, *Second*, that a social order shall be built in the midst of Indian life that shall be truly Christian, and, *Third*, that the Church of Jesus Christ shall receive what the Indian Christian Community is bound in honour to provide, a reasonable and sufficient material support.
5. That local congregations be urged to assume gradually the entire administrative and financial responsibility of the evangelistic work in their respective cities or areas in addition to providing for their own Churches.

The report of the Committee on Economic Improvement as printed in appendix H. was approved. The following resolution was adopted :—

1. Resolved that we gladly reaffirm the action we took last year in urging all our people, lay and ministerial, Indian and Western, to support the Christian Central Bank.

The report of the Committee on work among Moslems (see Appendix I) was approved and the following resolutions adopted :—

1. That a letter be sent to each mission in the U. P. calling attention to the resolution of last year urging the importance of setting aside workers for Moslems.
2. That we request the National Council in its new form of organization to make adequate provision for considering the Moslem problem in India.

The Temperance Committee reported verbally and the Convener was asked to prepare a written statement which appears in Appendix J. The following resolutions were adopted :—

1. The Council desires to thank the Government of the United Provinces for introducing a valuable measure of temperance reform and asks the Government to give respect to any well-conceived measure of Local Option which may be presented for its consideration.
2. As the increased restrictions of the sale of liquors and drugs may at first impose additional responsibility and burdens upon the preventive staff, this Council requests the Government to direct all magistrates, trying excise cases, to inflict deterrent penalties when guilt is established.
3. " We feel constrained to commend and thank the Women's Christian Temperance Union for the help and leadership they are giving to this cause throughout India, and specially for the efficient and acceptable service their national organizer, Miss Mary J. Campbell, is now giving in various parts of this province. When at all practicable we believe missionaries will do well to affiliate their temper-

ance activities with the various departments of work as carried on by the W.C. T. U. Specially in work among men we would recommend that local societies organized among both Christians and non-Christians be affiliated with the Blue Ribbon Temperance Association which provides the leadership and direction that all local societies need." Adopted first by Bombay R. C. F. M.

4. That in view of the awakened conscience of India on the value of organization, and the education of public opinion in dealing with the Liquor Traffic, and also since the U. P. Government in its new Excise Rules recognizes the value of temperance societies, by allowing them one representative on Local Licensing Boards! therefore we urge all missionaries and Indian leaders to do their utmost to co-operate with the leading citizens of their stations in organizing associations for the legitimate promotion of Temperance and Social Service.
5. In harmony with the temperance movement in Britain, America and other countries, we desire that the foundations for the movement in India be laid deep and strong. This can best be done by teaching the truth about drink and drugs to the children. We therefore recommend to all Christian schools the adoption of the course of study for scientific temperance instruction prepared by a Committee of the American Presbyterian Mission of North India and which is already being widely used in this and other provinces.
6. Resolved that the N.M.C. be moved to appoint an All-India Temperance organizer and be referred to the Board of Bishops of the M. E. Church as a source from which the funds may be secured.

In view of the retirement from India for a time at least of the Rev. C. Phillips Cape, the following resolution was moved from the floor of the Council and passed unanimously :—

We wish to place on record our appreciation of the splendid services rendered by the Rev. C. Phillips Cape, Convener of the Temperance Committee. His position on the U. P. Government Excise Committee placed the Christian forces of these Provinces in a position to speak with authority. We feel that our convictions regarding Temperance Reforms are much better understood and that we are now in a position to do much more effective work.

The Committee on Village and Vocational Education as reported in Appendix K was approved and the following resolutions were adopted :—

1. That the Village and Vocational Educational Committee be instructed to continue in connection with the Punjab and Mid-India Councils the preparation of material and courses for the Vocational Middle School and the Convener of this Committee be appointed our representative on the Inter-Council Editorial Committee for this purpose.
2. That the Village and Vocational Education Committee take as one of its chief tasks this year the securing of co-operation in Normal School work and in Primary School supervision.
3. That this Council asks the Convener of this Committee to secure Rs. 100 toward the publication of the material to be prepared by the Inter-Council Editorial Committee.
4. That Mrs. G. W. Briggs be asked to continue the preparation of text books and be encouraged while

in America to take further training in this line of work.

The Convener of the Hymn Book Special Committee reported further progress in the printing of the "Zabur aur Git" and expressed the hope that within the year its publication would be complete.

The report of the Lantern Slides Special Committee was approved and commended to the Christian Press for publication so as to make the information it contains as widely known as possible. The report also appears as Appendix L of this Bulletin. The Committee was continued with a special view to the preparation of material.

In this connection mention was made of the need for **gramophone records** that will place the Christian Bhajan in a new position of usefulness. Mr. N. K. Mukerji of the Tract Society, Allahabad explained the stage to which the preparation of records had reached. A member of the Council offered to be financially responsible for covering the initial expense. Orders may be sent to the N. I. C. T. & B. Society, Allahabad.

The Secretary read the **report of the nominating Committee** and officers, co-opted members and committees were chosen as they appear on the first pages of this Bulletin.

The following General Business was then transacted :—

1. The American Presbyterian Mission of North India asks that this Council appoint a Committee with legal ability who shall make a study of the **legal and social disabilities which the converts from the depressed classes** continue to suffer and to suggest remedies for their relief. Resolved, that this request be sent to the Public Questions Committee of the N. M. C. with the hope that they may be able to handle the matter in the Legal Handbook which they are now preparing and about to publish.

2. Resolved that this Council commends to the N. M. C. for sympathetic consideration the request of the A. P. Mission of North India that in view of the changed and changing conditions in India a committee be appointed to make a thorough **study of present evangelistic methods** used in India and suggest changes and adaptations of methods.
3. The Z. B. M. M. asks that the U. P. Council of Missions, as a means to encourage a fearless Christianity and to avoid bitterness and rancour of grievances expressed secretly and not openly, form a **joint Committee of Indians and Europeans** to hear and discuss misunderstandings on both sides in a spirit of frankness and sympathy. Resolved that in view of the large number of conferences which this winter have been held with this object this Council does not consider such a Committee or conference necessary.
4. The North India District Council of the Assemblies of God Mission ask that they be admitted to representation on this Council. Resolved this society be asked to appoint one representative and pay an annual fee of Rs.30 per annum and Rs.2 membership fee.
5. Resolved that the Council considers the need for a School for Mentally Deficient children of first rate importance and authorizes the Secretary of the Council in consultation with Mrs. Machin of Lucknow to secure the co-operation of missions in the establishment of such a School.
6. During the last session of this Council the Rev. J. B. Frank, one of our members in attendance, received the sad intelligence of the death of his wife. The Council stood and was led in prayer for strength and comfort for our brother and the

Secretary was instructed to write a letter of sympathy.

7. Resolved that this **Council thanks the Lucknow Missionary Conference** for their cordial invitation to the Council to hold this meeting in Lucknow and for the very admirable arrangements they have made for our comfort and to enable us to do our work. Miss Nichols and the staff of the Isabella Thoburn College have been most kind as hostesses to the Council and a multitude of friends have opened their homes with real hospitality to us.
8. The thanks of the Council is extended to the Indian Christian Association of Lucknow for their kind invitation to the members of the Council to the "At Home" for Mr. and Mrs. Oldham on the evening of the 14th.
9. This Council thanks Mr. J. H. Oldham and the International Missionary Council for his visit to India. It has been a privilege to hear of the cordial co-operation of the Home Boards and Societies under his leadership. He has brought to us in India much help not only by showing us the way to more efficient organization but by expounding the principles on which efficient co-operation must be based. We look forward with interest to the probability of his return again next cold season and trust that all the plans laid during this visit may fully develop.

Bishop Warne who presided at the last session led in Prayer and the meeting closed with the singing of a hymn and the Benediction, to meet next year at the call of the Executive Committee.

(Sd.) RAY. C. SMITH
Hony. Secretary.

APPENDIX A.

Report of the Executive Committee.

A meeting of the Executive Committee of the United Provinces Representative Council of Missions was held at Bishop's Lodge, Allahabad, on August 14, 1921.

All members except the Rev. Bishop F. W. Warne and Rai Bahadur A. C. Mukerji were present. These wrote expressing regret at not being able to attend.

The meeting was opened with prayer.

The resignation of the Rev. G. W. Briggs as Secretary, on account of his proceeding home on furlough was accepted and the thanks of the Council extended to him for the helpfulness of his work. The Rev. Ray. C. Smith was chosen to take his place as Secretary.

It was voted that in case the Rev. G. W. Briggs is unable to attend the next meeting of the National Missionary Council, The Rev. Bishop F. W. Warne or The Rev. J. R. Hudson be asked to represent this Council in his stead. (Bishop Warne was present at the Poona meeting of the N. M. C.)

The application of the General Council Assemblies of God for representation on this council was referred to the annual meeting of the Council.

The question of the coming visit of Mr. J. H. Oldham to this Council area was taken up and the following actions were taken :—

1. A committee of three, the Rev. Ray. C. Smith, the Rev. Geo. W. Briggs and N. K. Mukerji, Esq., was appointed to work out the details of the Meeting with Mr. J. H. Oldham.
2. Lucknow was chosen as the place of meeting.

3. It was decided to ask the Rev. Herbert Anderson to try to arrange for the meeting after the meeting of the National Missionary Council, and not on the dates allotted to the United Provinces Area. (This would place the meeting after the 17th of January, 1923 and not between December 20 and 26, 1922.) It was pointed out that on the dates assigned the attendance would be small, owing to other important gatherings. In particular the Church Missionary Society were to hold an important Conference in Allahabad at that time and they proposed to invite a large number of persons from other missions and a large number of Indians to their Conference.
4. It was suggested that the conference with Mr. Oldham cover two days, and that other days be set aside for interviews if so desired.
5. It was decided to ask the Rev. Herbert Anderson to suggest an agenda.
6. It was decided to invite, besides all members of the Council, the following :—

The Rev. Ahmad Shah, Mr. J. C. Chatterji, Mr. Peter Paul, The Rev. Ralla Ram, Mr. K. P. Ganguli, the Rev. J. N. Mukand, the Rev. S. J. Edwin, Mr. R. K. Sorabji, Mr. R. C. Dass, Dr. Millicans Khan, the Rev. James Devadasan, Prof. J. J. Cornelius, Mr. Geo. Thomas, the Rev. A. G. McGaw, Mr. S. Higginbottom, the Rev. E. Stanley Jones, the Rev. T. Law, the Rev. H. J. Sheets, the Rev. Dr. J. J. Lucas, the Rev. W. Machin, the Rev. S. Gillespie, the Rev. J. H. Allen, Miss W. Gabrielson, Miss M. Spencer, Mrs. F. B. Price, Miss C. B. Adderly, M. D., Mr. Alfred Nundy. Later it was decided by circular to call the Annual Meeting of the Council to meet at Isabella Thoburn College,

Lucknow on the 14 of February and devote the first day or day and a half to a conference with Mr. Oldham.

(Sd.) RAY. C. SMITH,

Hony. Secretary.

APPENDIX B.

Report of the Secretary of the Council.

Owing to the going on furlough of the Rev. G. W. Briggs during the month of December the present Secretary was appointed in August to fill out the term until this meeting of the Council. Mr. Briggs had prepared for the Press the June Bulletin and issued it. Among the letters left by Mr. Briggs I find the following, of special interest, from the Secretary to Government, United Provinces :—

Dated Nanital, 13th May 1921.

“Sir, I am directed to acknowledge your letter dated 7th April, 1921, and to forward for your information a copy of the question and the reply given to it on behalf of the Government at the meeting of the U. P. Legislative Council held in Lucknow on the 28th March, 1921. I am to point out that the question related only to Bible teaching in the Mission High School at Shahjahanpur, and the answer that was given on behalf of Government was in relation to that School only. There is at present no proposal before Government in regard to religious instruction in other missionary institutions in this Province.”

I find no reply to our request that two representatives be allowed the Council on the new Board of Intermediate and Secondary Education.

There is also no reply to the invitation of this Council to the Swedish Baptist Mission to appoint a representative to this Council.

An application has been received from the Secretary to the North India District Council of the Assemblies of God asking that they be allowed to send a representative to this Council. The Executive Committee has referred this matter to the Council.

A large amount of correspondence has been entailed in preparation for this meeting of the Council due to the decision of the Executive Committee to invite some twenty-five visitors and because of other special preparations.

The election of Indian Christian members to the Council is still incomplete because of the meeting of the Council being two months earlier than usual. The nominations are all in and the election will be complete in time to chronicle the results in the forthcoming Bulletin.

The Secretary regrets that lack of funds as well as pressure of work has made it impossible to issue the December Bulletin.

It is proposed to issue the forthcoming Bulletin in March or April and to make it a double number so as to publish the proceedings of the Mass Movement Conference held in August.

The report of this Council was made to the N. M. C. after approval by the Executive Committee.

Respectfully submitted,
(Sd.) RAY. C. SMITH,
Hony. Secretary.

APPENDIX C.

Report of Committee on Survey.

I Census. Last year your committee reported on its work in this connection. Since that time we have continued to hear from various missions and understand that the work which we did in this connection was helpful and has secured a more accurate count of the Indian Christian Community. Some months back, the Superintendent of Census Operations in the United Provinces wrote a letter to the Convener of the Survey Committee, asking if he had any suggestions to make in regard to the section of the Census Report on Christians. The Convener of your committee prepared his suggestions in a short paper of two parts. The first contained a general statement as to the force engaged in mission work, as to the general lines along which work is done and as to the results, including a brief description of the development of the Christian Community. The second part of this statement was a brief account of the activities of 6 or 8 of the larger and older missionary societies at work in the United Provinces. There is appended to this report the first part of the statement.

2. **Statistics.** A year ago your committee was not able to report the statistics entirely collected but within a month or so after the meeting we were able to get them sufficiently complete to put them into print, and they have appeared in the Bulletin of June, 1921. Your committee is sorry that there are several very important omissions in the statistical report. One entire mission failed to give in any returns and several stations of another mission did not give returns. While this did not greatly vitiate the view which one might get of the missionary work of the province, it did interfere with setting forth a correct view of the work done in several very important districts. This incompleteness

also made it rather difficult to prepare a satisfactory table exhibiting society by society the Christian work done in the United Provinces. For the encouragement as well as a reproach to missions it may be said that generally the measure of success is rather in ratio to the degree of occupation and the amount of effort put forth as indicated by the force employed and the institutions maintained. Forms for the collection of statistics for 1921 are about to be distributed and it is hoped this year's statistics may be complete enough to enable your committee to furnish a more intelligent idea as to the amount of work carried on mission by mission in the province. We will try and get Census figures of 1921 into the statistical table now to be prepared. The Superintendent of Census Operations has received a copy of our statistics and written most appreciatively of the help which it gives to him in his work.

3. **The Missionary Survey of India.** Last year mention was made of an opportunity which had been offered to India again to take up the matter of a Missionary Survey of India. This offer of 2,000 pounds sterling to meet the expense of this work is still open and the Survey Committee of the National Missionary Council is planning for the Survey. They had hoped to have a man giving largely his entire time to this task, but that has not been possible. Mr. McLeish of Ajmer has, however, been appointed Convener of the National Survey Committee and is prepared to give a very considerable attention to the Survey. He will soon have his plan ready to lay before the Survey Committee, then before the Executive Committee of the National Missionary Council. Much of the results of such a Survey and of the Statistical and Survey Committee will be made available for the public through the Missionary Directory, published by the Scottish Missions Industries Co., Ajmer.

General Statement sent by Survey Committee to Census Officer. In nearly every district of the United

Provinces, Christian Missions and Churches are at work, but in many districts the occupation is so sparse that only a small portion of the people are able to get an adequate idea of the teachings of Christ. Generally speaking the North-West end of the Provinces, taking Cawnpore as the dividing point is much better occupied than the lower end. Not only are there more societies working in the upper end but they are better manned and more successful. There are 21 Societies representing Great Britain, America, Sweden and Australia. These Societies employ about 140 foreign men and 240 foreign women with some 2,000 Indian men and 1,600 Indian women.

Missions and Churches conduct their work in several well-defined ways: The Evangelistic and the pastoral work is concerned with the proclamation of the Gospel to as many as can be reached and the building up in doctrine and life of converts. About two-fifths of the foreign missionary force and four-fifths or more of the Indian staff is engaged in this work. They are instructing upward of 2,50,000 converts living in over 12,000 towns and villages.

The Educational work is a distinct contribution to the sum-total of school work done in the province by Government and other agencies. About 60 foreign men and 90 foreign women with 480 Indian Christian men and 500 women are giving instruction in over 800 schools and 6 colleges. In the college classes they are instructing about 1,000 men and some 40 women. About 8,000 boys and 2,800 girls are being taught in the classes of the Secondary Schools while some 10,000 boys and over half as many girls are in the primary schools.

The Medical work of Missions does much to alleviate the suffering in the provinces, especially among the women. 3 foreign men and 16 foreign women with 25 Indian men and 100 Indian women are engaged in this work and treat annually about 1,50,000 people. A valuable work is being

done by Missions in several lepers' asylums and institutions for the blind and other unfortunates.

The Indian Christian Community is decade by decade increasing not only in numbers but also in importance and influence. Larger numbers are finding their way into places of responsibility in Government and in Railway service. In one small district there were recently a deputy collector, a headmaster of the Government High School, a deputy inspector of vernacular schools, a stationmaster and a civil surgeon, all Indian Christians. There is a constant improvement of the Indian Christian's economic status. This is true even of the converts from the out-castes, especially where they have entered occupations under the stimulus of co-operative credit societies linked up to the Christian Central Bank in Cawnpur. The Trade Schools have helped the Christian young men to become skilled workmen and artizans. Their services in this line seem to be increasingly appreciated in the industrial centres. Two business training schools are enabling an increasing number of Indian Christian youths to become efficient clerks and office helps. It is now very common to find Indian Christians engaged in business for themselves. In the matter of education considerable progress has been made during the decade. While the large influx from among the depressed classes may have reduced the percentage of literacy the fact remains that the older section of the community are not only more literate than before but a very much larger percent of those who are literate are far advanced in education and culture.

Ray. C. Smith,

Convener.

APPENDIX D.

Report of the Mass Movement Committee.

This Committee held its annual conference in the interest of Mass Movement Work in Cawnpore at the Methodist Episcopal Church on the 24th and 25th of August. 12 members of the committee were present and 15 visitors.

1. **Short Course in Agriculture for Indian workers.** The Agricultural Institute in Allahabad again conducted a short course in Agriculture during the last half of September. The attendance was not up to previous years, probably due to the time of year not being so suitable for attendance although more suitable for demonstration purposes. No attempt was made to have the Rural Life Conference for missionaries during the past year because the time was so near to the annual meetings of missions and the conference on Mass Movement in Cawnpore.

2. **Mass Movement Conference in the Vernaculars.** Shortly after the last Council meeting two such conferences were conducted, one in Bareilly and the other in Allahabad. Both these conferences were entirely successful and the men got so much help from them that they made arrangements for similar meetings again this year. We commend to all the proceedings of these two conferences as they appeared in the Bulletin for June 1921. The Mass Movement Conference in August reviewed these proceedings and felt that the vernacular speaking leaders and workers had fully justified the hope that they would be able to make a real contribution to the thought and planning for this work among the depressed classes.

3. **A Paper for Village Christians.** Last year we

announced that plans were far along for the issuance of a paper for Village Christians and the Rev. Dr. J. H. Lawrence was elected editor. After several months Dr. Lawrence found he could not undertake the work but we have been fortunate in being able to secure the help of the Rev. A. W. McMillan in this matter. Beginning with January, 1922 *Desh Hitkari* began to make its appearance and about 1,600 copies are now in circulation. Mr. N. K. Mukerji as Secretary of the Tract Society kindly consented to be the business agent for the paper and any inquiries as to how to get the paper may be addressed to him, 18 Clive Road, Allahabad. Mr. McMillan would welcome any material suitable for publication. His address is, Kachwa, Mirzapur District.

4. Change in name of this Committee At the last meeting of the Mass Movement Conference it was felt that it would be much better to change the name to 'The Committee on Work Among Depressed Classes.' The following request was made :—"Feeling that the name 'Mass Movement Committee' does not accurately describe the full purpose of this Committee, and that in certain ways is actually misleading, Resolved: that the Provincial Representative Council of Missions be asked to change the name of this committee the 'Committee on Work Among the Depressed Classes'."

The next meeting is to be in Bareilly on August 17th, 1922.

**Bareilly Mass Movement Hindustani Conference
March 27th, 1922.**

This Conference of Mass Movement workers met in the Methodist Church at 11 o'clock March on 27th, 1922.

The Devotional meeting was conducted by the Rev. H. J. Sheets of Bijnor after which the Secretary called the meeting to order and the Rev. D. M. Butler was chosen to be the Chairman of the meeting.

It was found that there were 30 delegates present besides quite a number who did not take part in the discussions. Those present as delegates were divided among the different denominations as follows : Methodist Episcopal, 13; Presbyterian 8; Church Missionary Society 3; Reformed Presbyterian 2; Society for the Propagation of the Gospel 1; Wesleyan, 1; London Missionary Society 1; and one denomination not known.

The first subject brought before the Conference was the question of adapting parts of the wedding ceremony as found among the converts in Mass Movement areas. Material for this had been gathered by the Rev. M. T. Titus and several co-workers. It gave a sketch of different parts of their old ceremony, pointing out what parts are idolatrous and what not. The crux of the discussion was whether the vital part of that ceremony, the *Bhanwara*, should be introduced into the Christian ceremony as it is or after adaptation. The paper presented the idea that it should not be accepted in any case, although the investigation made by the Committee did not reveal actual idolatry as an essential part of that ceremony. The paper aroused warm discussion and while it appeared that the majority of the Conference sympathised with the view presented therein, the Conference was willing that those who felt strongly in favour of adapting the *Bhanwara* and incorporating it in the Christian ceremony should make yet further study and experiments in that direction. The question was again put on the docket for next year and a committee appointed to prepare a further report at that time.

The other subjects before the Conference were in regard to the spiritual life of converts and those who have the privilege of seeking to produce such lives. Rev. P. H. Lyall of Bijnor spoke on " Ways of Securing Personal Decisions for Christ " ; Rev. Isa Charan of Budaon on " Methods of Developing their Spiritual Life " and Rev. Janki Parshad of Mainpuri on " How to Sustain and Nourish the Spiritual Life of the Worker. "

Each of these addresses awakened much interest and except that time limits had been imposed upon itself the Conference would have been pleased to spend much more time in considering each one. The difficulties of building up an earnest and spiritual people from among those who have been brought within the pale of the Church were shown to be many and strong, but with full knowledge of these problems there was a spirit of courage and hopefulness in connection with them. According to several of the speakers, failure in this work are to be laid at the door of the workers, rather than lack of response on the part of those for whose spiritual life we who were present are so largely, and vitally responsible.

The only formal resolution passed was as follows:—
 “Resolved that we, as a body of Mass Movement workers, welcome the publication of the *Desh Hitkari* and pledge ourselves to promote its interests to the utmost of our ability within our respective districts. We furthermore recommend that a year's subscription be given to each village Christian who this year learns to read Hindi well.

(Sd.) A. G. McGAW.

The Marriage Ceremony Among Village Christians.

PREPARED FOR AND READ AT THIS BAREILLY CONFERENCE
 BY REV. M. T. TITUS.

The subject committed to me for investigation bears on the problem of the form of ceremony that should be used among village Christians, suitable and adapted as far as possible to their ancient social heritage and environment. Our usual marriage ceremony which is often performed in a village without a *barat*, without any of the customary marks of a wedding as it is known by villagers, robbed of its noisy band and singing women, of the many guests and long night

vigil with the climax coming in the early morning before the sun is up, is not unfrequently described as *pika*, Western, and utterly unsuited to the life and inclinations of the people. The statement is made that the missionaries have denationalised the wedding ceremony and that for this reason the villager does not care to adopt this ceremony, or if he does consent to have it performed he will also, on the sly, have the old ceremony as well. The question naturally arises, then, is there not some way to Indianize the Christian ceremony and festivities, and give to the Christian *shadi* the same *raunaq* and place of interest in the thought of the villager that the old ceremony now holds ?

It is to endeavor to give some adequate answer to this question that this paper is written.

It seems perfectly clear to me at the outset that our aim must be to make the wedding ceremony in the village a distinctly Indian affair as well as a distinctly Christian affair. Up to the present we have been distinctly anxious about the latter, but have given less heed to the former. But in the future it seems to me we must give more attention to the former without sacrificing for one minute anything that is demanded by Christianity. Everything of the *old* must be retained that is natural, and harmless, adapted to the circumstances and life of the people and not in any way in conflict with Christian doctrine or moral principles ; but on the other hand all that is un-Christian and plainly at variance with Christian doctrine and practice must be as diligently excluded.

There are two factors involved in every Sweeper and Chamar wedding, the Social and the Religious. There are things that may be catalogued as belonging entirely to the Social customs of the people of this part of India, that are practiced to a certain extent, at any rate, by people of all classes and religions ; by Mohammedans as well as Hindus. Then there are those that are looked upon distinctly as hav-

ing religion as their basis. The former must be closely scrutinized to discover what if any are the practices involved which are incompatible with Christian morality and decency; the latter must be ruled out of court altogether on the basis of complete incompatibility with Christian doctrine and practice.

If we have started with the right premises it would seem to be a somewhat simple matter to catalogue our facts and sift them accordingly. First let us deal with the:

Social Customs in vogue in the ordinary non-Christian wedding to see how much can be safely carried over into the Christian wedding festivities.

1. Fixing the time or day for the wedding. In the old *biradari* the Brahman will be consulted and due regard will be paid to the ascendancy of Venus—or the planet *Suk* as it is called—but of course this procedure cannot be tolerated in a Christian wedding, and our Christians should be distinctly instructed that the date for weddings should be fixed to suit the convenience of all parties concerned, and in consultation with the Christian minister. The Brahman must be left out of it altogether.

2. Having fixed the time of the wedding there would seem to be no objection to the custom of observing:

Lagan ka bhejna from the betiwala to the betewala; and the sending of the *Bari puri* from the betewala to the betiwala.

3. Also who can object to the tying of the *kangna* to the groom's hand two days before the *barat* starts, or the wedding takes place? Or to the quaint custom of the mother going to the well just before her son starts away with the *barat* feigning to throw herself into its depths to drown her sorrow because her son is soon to share his love with another—the love that up to this time has all been for her.

4. Then there is the *Barat*—the procession of the

wedding party from the home of the groom to the bride's home. Surely this in its essence, with the attending show and noise of trumpets cannot be objected to, unless it be because of the expense involved.

5. The reception of the *barat* by the bride's people and the various civilities shown to them certainly cannot come in for criticism so far as they are within the bounds of Christian decency.

One more familiar than I with the social aspects of an Indian wedding could give a larger list of details and facts that could no doubt be admitted without prejudice to Christianity whatever.

But we come to a more difficult matter when we reach the actual marriage ceremony itself, the properly religious part which makes the wedding binding on both parties. This is called the *Bhanwara* or *Phera*, meaning to go around something. *This is what makes the wedding distinctly non-Christian. For the most part one might have the same social customs in a Mohammedan as in a Hindu wedding up to this point, but here there would be a radical difference; and here it seems to me we as Christians will have to walk very carefully.

The central part of the wedding ceremony according to the old customs is the *Bhanwara* as just mentioned. A *mán* from the side of the girl prepares a *chawk* in front of the door of the bride's home or near the *mandap* by lipoing the ground to the extent of about a foot and a half square. At each of the four corners is driven a peg or stick of wood. A fire is built inside the *chawk* and the *mán* from the groom's side keeps pouring ghi on this fire. Undoubtedly this fire with the offering of ghi has come from the dim and distant past of Hindu worship of Agni, though the ignorant villager may perform the ceremony and all connected with it without being able to explain any of it, and say it is simply the *dastur* of the *biradari*. After the fire offering has been completed the

fire is covered with a vessel of some sort, and the *Bhanwara* begins. The bride and the groom standing side by side near the *chauk* have a knot tied by taking a corner of the chaddar and tying it to the long loose end of the groom's sash or pagree. Then the groom leads the bride around the *chauk* $3\frac{1}{2}$ times, and then the girl goes forward and leads the groom around the remaining $3\frac{1}{2}$ times till seven full rounds are completed, which all the while are being counted off by winding cotton thread around the four pegs of the *Chauk* by the *mán* of the groom. Following this the bride and groom are seated at one side of the *Chauk* on *Takhtis*, and the *panw puja* with the customary offerings from the bride's parents and relatives—first the father, then the mother and so on, each one bowing before the couple and touching their feet and palms of their hands with haldi paste. The main part of the ceremony is now over, with no officiating priest or other dignitary other than the *máns*. Following this there are many other customs that are observed, but this ceremony of the *Bhanwara* is the thing that takes the place of our Christian ceremony with its ritualistic and other religious observances.

Now with regard to this OLD service the question arises: (1) Can we make it a Christian *Bhanwara*, or (2) must we follow strictly our existing ritualistic service purely Western in form; or (3) can we make this existing service more Indian without destroying its Christian character?

I. MUST WE FOLLOW STRICTLY OUR EXISTING RITUALISTIC SERVICE ?

There are serious objections to this as we all know. It has some very objectionable and difficult features to carry out in practice, and it would certainly seem that a modification at least was necessary.

1. The custom of joining hands. We all know that there are decided objections to this on the part of

- Indian etiquette. It is not considered good form. Yet I have seen and heard of cases where the man and the woman were not only forced by the officiating *padri* to join hands, but the woman was compelled to completely unveil her face. This is clearly objectionable.
2. Repeating the words after the minister. This is too much to expect, and wherever it is insisted upon it becomes a farce, or at least a very painful undertaking.
 3. The ceremony as it exists is rather too long for an uneducated village congregation, and perhaps less of the ritualistic and didactic should be included in it, and the wording should be simplified as far as possible.

II. CAN WE AND SHOULD WE ATTEMPT TO CHRISTIANIZE THE BHANWARA ?

There are those who say we should. They see how attempts to use the old ordinary Christian service have somehow failed to make a satisfactory impression on the village Christians, because all Indian wedding customs have been shorn away, and that the people having no special fondness for the service, turn to or remain in their old *biradari* habits of getting their children married. They feel that since the people look upon the *Bhanwara* marriage as a real marriage, and that even when the Christian service has been performed they not infrequently have the *Bhanwara* service as well, there must, therefore, be a way out of the difficulty by taking the Hindu *Bhanwara*, lopping off its undesirable features, and Christianizing it. To this end some have done away with the fire and the ghee offering, placing a wooden cross in the centre of the *chauk*, reading the wedding ceremony, and in place of joining hands have tied the usual knot in the clothes of the pair, have had the pair go around the cross

seven times, and so have to their own thinking at least Christianized the *Bhanwara*. The result has been, so it is reported, that the people have gladly accepted this form as entirely satisfactory to themselves, and that the Christian Community of the villages has been brought far closer to the ministers who shepherd them than they were before.

But there are those who say we should not attempt any thing of this sort. They declare that the *Bhanwara* cannot be Christianized. It is too much a part of Hindu belief and practice for it to be taken in any form, and that no possible compromise can be safely made. I have asked several Mohammedans about this, and they all say at once that the Christian ceremonies must not be compromised but let Christian ceremonies stand on their own feet. Christianity should not flirt with idolatry in this way. It will be seriously misunderstood. But again if we begin this principle of compromise where will it stop? We will have to have one form of ceremony for the Hindu, another for the village Mohammedan and from one thing to another we will go until there will be no end to the compromises. My own conviction is that we must look on the *Bhanwara*, from its long association with Idolatry, as the "unclean thing", and that we should rather seek to find a meeting place on some less debatable ground.

III. WE SHOULD INDIANIZE THE CHRISTIAN MARRIAGE SERVICE.

This it seems to me is the way out. We may throw around our formal service all of the old Indian customs that are decent and allowable, but more than this we must attack the central problem of Indianizing the ritualistic service which is for the village to take the place of the *Bhanwara*. I do not believe that it is impossible to do this, and to do it in a way that will be at once Indian and Christian.

First, I would abolish as indicated above, the undesirable custom of joining hands and would substitute for this the tying of the knot in the clothes.

Secondly, I would use the ring ceremony.

Thirdly, Instead of having the couple repeat the promise after the minister I would have them place their hands on the Bible as the minister reads the promise—this in token of solemn agreement.

Fourthly, I would like to see the ritual somewhat simplified.

Fifthly, The signing of the register must be emphasized as having signal importance, and the signing should be done as a matter of great solemnity, for it is the signing of a legal contract.

Sixthly, As soon as the register is signed, omitting, of course, the *panw puja* and putting in place of it some other Indian form of greeting and well-wishing to the bride and groom, the other matters of festivity, including fireworks and the like, could be proceeded with as usual.

I believe if our ministers would seriously endeavour to make it so, the truly Christian wedding with some such simple modifications as indicated above could be made attractive and acceptable to our Village Christians, without any charge of compromise with Idolatry being brought against us. The time has come when if we desire to build a strong Church in this land our slogan must be—so far as the old *biradari* is concerned—“come ye apart and be ye separate.”

Resolutions of the Conference of Indian Leaders in Rural Work, held at Rasra, Ballia District, April 26-27-1922.

Thirty-five were present (including 5 foreigners) and four Missions were represented

At the first Session, after the conclusion of Devotions, the Rev. Mr. Spencer of Mau was elected to the Chair, and

Mr. Dhani Ram Ratan was asked to serve as Conference Secretary.

The Meetings were held on the premises of the American Methodist Episcopal Mission, and thanks are due to our friends of that District who generously provided entertainment.

The first discussion related to the deepening of the Christian life in those of the village-Christians who are very nominal.

The upshot of a long talk was that so long as the people are enduring a grinding poverty and fighting debt and hunger the difficulty of awakening spiritual desires is very great. (1) Therefore this Conference urges the need for **Co-operative Banks, Vocational Schools, Primary Education** to be supplemented by local Melas, and simple Christian Literature. Positive measures will bring light and dispel the darkness of an awful poverty and ignorance. (2) This Conference urges various Missions to further the sale and prompt distribution of the **new Hindi Monthly newspaper the "Desh Hitkari,"** and recommends that the paper be provided free for a year to such Christians as may learn to read Hindi well within the coming year. (3) That this Conference recommends that the Committee for work among the Depressed Classes approach the members of the Legislative Council with a view to **substituting money payment for begari** which lends itself to so much oppression. (4) That this Conference recommends that the Committee on work among Depressed Classes should press members of the Legislative Council for a revision of the present inadequate and ineffective **law relating to the non-giving of receipts by landlords to tenants.** (5) In order to aid Mass Movement work, and to strengthen the faith and evangelistic zeal of the Indian Church, this Conference urges:—That arrangements be made for the early and systematic **visitation of Indian City Churches** and of Indian Christian Associations by men who are intimately acquainted with the

problems, the difficulties and the successes of Mass Movement work, in order to awaken a living interest that shall cause the educated Indian Christian Community to joyfully dedicate its talent, to help forward the work of reclaiming these neglected masses both by prayer, by gifts, and specially by regular voluntary social or other service.

(A. W. W.)

APPENDIX E.

Report of Christian Literature Committee.

The Literature Committee begs to submit a report on the following three matters mentioned in the last year's report :—

1. Hindi Newspaper for Mass Movement Work.
2. Newspaper Evangelism.
3. Editorial Secretaries.

(1) During the year 1921-22, under review, the Mass Movement Committee has undertaken the production of a monthly news magazine in Hindi for village and mohalla Christians.

The N. I. C. T. and Book Society is supervising the publication and circulation of the paper, and the Rev. A. W. Mc.Millan is serving as Editor for the first year at least. It is printed at the Allahabad Mission Press, the proprietor of which, Mr. C. W. Boyle, has been of great help in launching the paper.

The object of the paper is to provide help of a general nature for our less literate Christians, especially those who are largely isolated in numerous scattered villages. Simplicity is aimed at and it is hoped to stimulate the desire to read, by providing interesting matter, as current news, short stories, and matters relating to religious help, temperance, economics and health.

The title chosen is "Desh Hitkari" or "Friend of the Country." The page is of a large size and printed in clear Hindi type. Its fourth page is left blank to enable each Mission or group of Missions to print thereon such local news and announcements as will make it more popular in that city or district.

The "Desh Hitkari" first appeared in January, 1922.

Its circulation is already encouraging, amounting to some 1600 copies per month. The Paper is not subsidized financially, and it is therefore necessary to charge what is approximately its cost price, viz, 12 as. per annum post free per copy, or 8 as. per annum if 100 copies or more are sent to one address.

Missionaries and pastors are earnestly requested not only to support this new venture of faith but also see that copies are regularly distributed and actually reach their scattered villages. It is a pleasure to report this forward move in Christian Literature and further proof of active co-operation between the different Missions of these Provinces

(2) **Newspaper Evangelism.**

The Committee last year appointed a special Committee consisting of five members to make a start on Newspaper Evangelism and asked the Rev. Dr. Lucas to secure a grant from the Milton Stewart Evangelistic Trust Fund, in order to give immediate effect to the scheme. The North India Christian Tract and Book Society was requested to give it a start by setting aside Rs. 500 out of its publication fund.

The Committee has heard with regret that the Milton Stewart Evangelistic Trust Fund is not able to help in the matter. In spite of the North India Tract and Book Society having agreed to the request of the Council the scheme could not be pushed forward owing to the inability of any member of the Committee to take up its Convenership.

The Committee hopes that some member of Council will come forward to organize the presenting of Christian truth through the Vernacular and English secular press, and earnestly requests the Council not to allow this important matter to be dropped.

(3) **Editorial Secretaries.**

The General Committee of the North India Christian Tract and Book Society at its Annual Meeting on the 11th

November, 1921 approved of a scheme regarding the appointment of Editorial Secretaries. The Executive Committee of the Tract Society has now the matter in hand and expects at an early date to place a scheme before the Missionary Societies for their consideration. In this connection reference may be made to the appointment of Dr. H. R. Scott of the Irish Presbyterian Mission, Surat, for literature work by the Bombay Representative Council of Missions which has set aside a sum of Rs. 5,000 for the salaries and expenses of Dr. Scott and his graduate assistant.

APPENDIX F.

Women's Work Committee Report.

Met in Lucknow at the Isabella Thoburn College on February 13th, 1922.

1. The first subject under discussion was the **Relationship of Indian Women of Education to Mission work**. A minute of a sub-committee of the Indian Board of the Diocesan Council was read and the present position stated briefly. It was agreed that although we are all desirous of securing increasingly the co-operation of Indian ladies in Mission Work yet the time seems to have passed when we can hope that such women will in any numbers offer their services to foreign societies, This Committee therefore wishes to place on record that they heartily approve of the recent action of the Zenana Mission in having selected three of 15 missionaries to serve on a joint committee with the N. M. S. for the examination of Indian women candidates for Missionary work, and in having arranged with the N. M. S. for co-operation with them by means of interchange of Missionaries for special pieces of work. (See minutes of Z. B. M. M. at Conference which was held in Allahabad January 24th, 1922.)

2. A letter from Miss Whitakar was read in which she brought before us a resolution of the aforesaid Conference for the election of women on Church Councils. Resolved: that the attention of Indian pastors be drawn to the need of urging this upon them with a view to definite action.

3. **Vernacular Y. W. C. A. and Mission Work.** A portion of a letter from Miss Maya Dass, General Associate Secretary of the Y. W. C. A. was read and it was noted that the Secretary will be glad to hear of any pieces of work in which the vernacular Y. W. C. A. can be made use of by co-operating with missionary societies.

4. **Conference for Indian Workers:** Miss Wishart stated that in their Mission they were feeling the need of such conferences and attention was drawn to the fact that the first conference of Indian workers of the Z. B. M. M. had been held and proved a signal success. This committee recommends that similar conferences be organized by other Missions and that some of the local workers belonging to other bodies be given the privilege of attending by means of co-optation.

5. **The Teaching of Moral Hygiene in Girls' Schools.** This matter was referred to the Medical Committee and information has been received that a Doctor has offered her services to do this work as opportunity is given her. It is hoped that the Principals of schools who desire to use this lady will communicate without delay with Dr. Ashton. Kachwa, Mirzapur District, who is the Convener of the Medical Committee.

(Sd.) A. B. MOUNT,
Convener W. W. C.

APPENDIX G.

Report of the Indian Church Committee.

The dominant note of the present national awakening in India is "Home Rule" which has emphasised more than ever before the demand for indigenous leadership. The *Swadeshi* spirit has not been without its effect upon the Indian Christian Community. The Indian Christians are legitimately asking for a larger measure of influence and authority in Mission and Church. There was a time when almost all authority in Mission and Church affairs was vested in the foreign missionaries, and in the nature of things it was inevitable. But times have changed, and now the desire is for fuller co-operation between the foreign missionaries and the Indians. This means that Indians should be treated on an equality with their co-workers from across the seas in all matters relating to missionary policy and administration. We are sure that the foreign missionaries rejoice over this manifestation of the spirit of self-consciousness and self-determination on the part of the Indian Christians. They themselves have repeatedly declared that their main object is not to establish missions but to establish the Church in India, and a strong self-supporting and self-propagating Church in India will be the one lasting monument of their consecrated and self-sacrificing activities in this vast Empire.

The following resolutions adopted by the All-India Conference of Indian Christians express similar sentiment and also show the trend of Indian Christian thought :—

"The Conference is of the opinion that the time has come :—

1. When the Protestant Missions as such should be completely merged in the Indian Church, and that in future all missionaries should be related to it.

2. In the meantime that missions should appoint Indians of ability and character on an increasing scale as their lay and ordained missionaries.
3. In view of the complaints made by the various missions that educated young Christians of character are not available to take up positions of trust and responsibility, this conference recommends that the policy of finding young men who are suitable from other missions be adopted by all missions, instead of allowing denominational barriers to stand between such young men and responsible positions.

Your Committee notes with satisfaction that some Missionary Societies are following the policy of trust and confidence in their Indian workers, and are unreservedly giving places of responsibility to capable Indians. It is not out of place to say that wherever this is being done the Indians are generally proving themselves worthy of the confidence placed in them.

The success of the Missionary Societies will be commensurate with the emphasis laid on this principle and policy.

(Sd.) J. R. CHITAMBAR.

APPENDIX H.

Report of the Committee on Economic Improvement.

Your Committee desires first to report briefly the state of the Christian Central Bank. It has been making steady advance as is shown by a comparison of figures for the first half of the present co-operative year with those of the whole of the proceeding co-operative year ending June 30th, 1921. The share receipts from individuals were Rs. 3,070 as compared with the former Rs. 4,825 for twice the time. Share receipts from societies was Rs. 4,098 as compared with Rs. 2,328. The increase in fixed deposits was about Rs. 1,000 as compared with about Rs. 8,800 in the full year preceding. The total of loans repaid by societies was Rs. 5,491-11-0 as compared with nil in the former period. Interest paid by societies increased from Rs. 298-7-0 to Rs. 756-13-9. The total income has been Rs. 22,156-0-9. In the same period the bank has repaid one fixed deposit which fell due, advanced Rs. 23,885-8-0 as loans to societies as compared with Rs. 15,150-8 in the whole year previous, and paid interest of Rs. 89-12-0 on fixed deposits. The total disbursements including establishment etc. was Rs. 25,543-5-0, an amount in excess of income. This was made possible by the large cash balance on hand July 1st and the comparatively small one of Rs. 560 at the end of the year. There was an increase of over 20 new societies affiliated and the Preference shareholders has risen from 51 to 65.

Something should be said about the work in the societies in the villages. This takes much time and can be done satisfactorily only by trained assistants, and missionaries and Indian Christians who wish to direct the work will find that they must take time to learn the co-operative system. On the whole the work has prospered. The exception is the Meerut District where the original supporters of the scheme dropped out or went on furlough leaving the whole burden on inex-

perienced shoulders. But they now have some experience and Rev. Anstie Smith, who was one of the first to work for the scheme there, has returned from furlough and it is believed that work will again go forward.

There have been no failures or liquidations of societies. Perhaps the best work has been done in the Hamirpur Distt. by Revs. C. H. Thomson, S. G. Rothermel and J. N. Bierma of the Disciples Mission with societies many of which the Rev. Ahmad Shah was instrumental in organizing.

Because of the transfer of the present Secretary-manager to work in Sitapur Dist. he resigned at the recent meeting of the Directors on 28th Jan. The Rev. Ahmad Shah an experienced and enthusiastic Co-operator was elected to the place. With the proposed full-time paid helper, without which it has been hard to carry on, the bank should soon grow into a flourishing and substantial institution doing a very vital work for the economic help of our people. It is proposed to move the Bank to Cawnpore as soon as the Registrar's official approval is obtained, this having been made possible by the amendment of the Bye-laws by the special shareholders meeting also held on 28th January.

Your Committee wishes further to express it as its judgment that as Christians we are giving far too little thought and study to the problems growing out of the coming industrial as well as political development of India. The West has suffered seriously from what it had not foreseen in its own development. Surely it is not necessary that India with the experience of the West should make the very same blunders in its economic and industrial growth. Our point of view, determined for us by the mind of Christ, and our historical background, should surely make us peculiarly able to help India in the period she is facing.

(SD.) H. A. HANSON,

Convener.

APPENDIX I.

Report of the Committee on Work among Moslems.

The Committee met at the Isabella Thoburn College, Lucknow, February 13th, 1922 with the following members present : C. P. Cape, N. Jordan, Miss I. M. Spencer, Ahmad Shah, M. T. Titus, Convener. C. P. Cape was elected Chairman, and the Convener acted as Secretary.

Members reported that they had secured during the year sixteen new members to the Missionaries to Moslem League and one subscriber to the *Moslem World*.

It was reported that some progress had been made in the matter of arranging for a series of lectures for workers among Moslems in connection with the Mussoorie and Landoor Language Schools, and if possible the first series will be carried out this year.

The following Study Course similar to the one used at the Cairo Study Centre is suggested by the Committee for those specially desirous of acquainting themselves with Islam and the methods of work among Moslems. For the sake of convenience it is divided into parts, and in case there should be any who desire it, arrangements for regular examinations can be made by corresponding with the Convener of the Committee.

Part One.

1. The Rebuke of Islam, Gairdner, C. L. S., Madras.
2. The Presentation of Christianity to Moslems, Board of Missionary Preparation, 25 Madison Ave., N Y.
3. Mohammedanism, Margoliouth.
4. Crusaders of the Twentieth Century, Rice.
5. Modern Egyptians, Lane.

Part Two.

1. Aspects of Islam, Macdonald.
2. The Faith of Islam, Sell, C. L. S. Madras.
3. The Traditions of Islam, Goldsack, C. L. S, Madras.
4. Mystics and Saints of Islam, Claude Field.
5. Mizan-ul-Haqq, Tisdale's Translation.
6. Essays on Islam, Sir Syed Ahmad.

Part Three.

1. The Historical Development of the Koran, Sell, C. L. S., Madras.
2. Development of Muslim Theology etc., Macdonald.
3. The Spirit of Islam, Amir Ali.
4. Islam in India and the Far East, Wherry.
5. The Life of Al Ghazali, Zwemer.
6. Alif Laila, Urdu Translation ; Introduction and first ten stories.

Part Four.

1. Arabic and Koranic Studies.
 - (a) Arabic Grammar, Thatcher. Thacker Spink & Co., Calcutta.
 - (b) The Ajurrumiya, Luzac & Co., London.
 - (c) The Koran in Arabic with interlineal translation in Urdu, by Nazir Ahmad ; or in Hindi by Rev. Ahmad Shah.
 - (d) The Koran, Rodwell's translation, with Sale's Prolegomena.
 - (e) Commentary on the Koran, Wherry.
 - (f) Commentary on the Koran, Baidawai, Urdu translation.

2. The Traditions in Islam.

- (a) Selections from Mishkat ul Masabih, Urdu Translation.
- (b) Qisas ul Anbiya, Urdu Translation.

3. Popular Islam.—The Mystic Way.

- (a) The Religious Life and Attitude in Islam, Macdonald.
- (b) Religious Orders of Islam, Sell, C. L. S., Madras.
- (c) Qaul ul Jamil, Shah Wali Ullah, Delhi. In Urdu.
- (d) At Tariqat, Takle, C. L. S., Madras.

4. Modern Islam.

- (a) Modern Movements Among Moslems, Wilson.
- (b) Essays, Indian and Islamic, S. Khuda Bakhsh.
- (c) Reforms under Moslem Rule, Moulvi Chirag Ali.
- (d) The Ahmadiya Movement, H. A. Walter.
- (e) Modern Religious Movements in India, Farquhar.
(Parts relating to Islam).

5. The Encyclopedia of Islam—Luzac & Co., London.
(This is the best reference work of its kind. About half of it is now published, and is available at a cost of about Rs 125.)

It was further resolved :

1. That a letter be sent to each mission in the U. P. calling attention to the resolution of last year urging the importance of setting aside workers for Moslems.
2. That we request the National Council in its new form of organization to make adequate provision for considering the Moslem problem in India.

(Sd.) M. T. TITUS,

Convener.

APPENDIX J.

Excise Reform in the United Provinces,

We are grateful to the local Government for the drastic restrictions they are about to impose upon the common sale of drink and drugs. Those interested in Temperance reform should obtain from the Superintendent, Government Press, Allahabad, a copy of the Excise Manual in two volumes, giving the laws and rules and appendices and forms corrected up-to-date. A request should be made for the alterations made consequent upon the recommendations of the excise committee accepted by the Government. It seems likely that a new edition of the Excise Manual will shortly be issued. In towns and cities where licensing boards have been recently constituted all interested should enquire from the local excise officer or from the Commissioner of Excise, Allahabad, if the new licensing boards have been allowed to reduce the number of licensed shops. This matter is one of great importance, as in one place at least where a licensing board exists, the members have been informed that they have no power to reduce the number of shops this year. Temperance workers in the fifteen towns and cities may send their own representative to the Board if they work through a registered society, or if the local temperance societies have elected a representative to serve. In other places the appointment is made by the District Magistrate or Collector, and it would be well to inform him what person would most properly represent the temperance interest.

The temperance member of the licensing board should take care that the excise representative does not exercise an unhealthy influence. He should not be allowed to dominate the meetings. All interested in social welfare should attend the licensing boards of which they are members armed with carefully ascertained facts and with definite proposals for reduction, etc.

Temperance workers should arrange for the systematic visitation of drink shops to see that no persons under sixteen are allowed to enter. If this new regulation is enforced, immeasurable good will accrue to the depressed classes. It will not be adequately enforced if private persons show no concern. The preventive staff is largely corrupt and not always efficient. Care should be taken to see that the licensees close their shops at the time appointed.

At present most of them regularly sell after closing time. Two reliable witnesses will suffice to obtain a conviction. If on conviction, the penalty inflicted is clearly insufficient, a complaint should be made to the Minister of Excise, full particulars being supplied. Magistrates in the past have failed to inflict deterrent penalties. This dereliction of duty brings the law into contempt and encourages repetitions of offence.

As drugs in India do much more harm than drink, every effort should be made to obtain the abolition of the common sale of *charas* and *ganja*. The sale of *bhang* and of opium should also cease in due course. At present there is no public opinion against the common sale of opium and this should be created by literature and other educational methods. In these matters, education is basic.

Temperance workers should carefully acquaint themselves with the excise rules and should complain to the excise officer if they are not observed. The question of unsuitable sites should be specially noted.

Co-operation with non-Christians in all social welfare endeavour is of vital importance.

(SD.) C. PHILLIPS CAPE.

APPENDIX K

Report of the Committee on Primary and Vocational Education,

This standing Committee came into being at the last meeting of this Council of Missions. It had been appointed originally as a special committee to study the report of the Commission on Village Education in India. During the past year your committee has held two meetings and has conducted a large amount of correspondence in regard to several matters that have arisen out of the report of the Commission.

It took over from the Mass Movement Committee the supervision of the **Teachers' Institute**. Since the last meeting of the Council there has been one of these Teachers' Institutes conducted in Cawnpore by Mrs. G. W. Briggs. At this institute Mrs. Briggs in addition to the teaching of beginners reading by the Beacon method as adapted for India undertook to give instruction in number work for primary classes. There were 78 teachers registered for the institute, this being three more than it was intended to admit to the institute. 10 women teachers had to be refused admission because of the lack of accommodation. There was one Missionary from Bengal and one from Gujrat. These missionaries from other language areas were specially welcome because of the growing demand which there is for the putting of the Beacon method into other vernaculars besides Urdu and Hindi. The actual attendance at the institute was composed of 5 missionaries, 27 Indian women teachers, 28 Indian men teachers (5 of whom were Government School teachers, and 14 sub-deputy Inspectors, belonging to the Government Educational force.) The following missions were represented:—The Methodist Episcopal Mission, the London Missionary Society, Church of the Brethren, Society for the Propagation of the Gospel, American Presbyterian, the Scottish Presbyterian, Christian Mission and Church Missionary Society.

There were teachers present from the provinces of Bengal, Bombay, Rajputana, Delhi and Central Provinces as well as from 31 districts of the United Provinces. The teachers present varied a good deal in qualifications from the missionaries and sub-deputy Inspectors, who nearly all come with College degrees, down to two teachers who had not yet passed the fifth grade. The majority of the teachers had passed the 6th and 7th grades. All the men sent by the Department of Public Instruction had at least the vernacular normal training.

Mrs. Briggs had the help during two days of the institute of Miss Walsh of the Normal Department, Isabella Thoburn College. Quite a number of the teachers who attended the Institute had attended previous Institutes and were able to give testimony as to the usefulness of the things which they had learned. It should be pointed out that the method which is being used in the teaching of reading is the Beacon method as it is known in America, adapted and applied to the vernaculars in India. It has a good many additional features that the Beacon method, as it is known in America, does not have and so represents perhaps the most advanced methods which are now being used in America. We mention this fact because there has been some criticism of it by those who think that the Beacon method has become out-of-date in America. The method used by Mrs. Briggs may be said to be the Beacon method brought up-to-date.

As to plans for the future your committee is arranging for two Institutes in the Beacon method to be conducted during this spring. One of them will be conducted in Bareilly for men and the other will be conducted in Meerut for women. We are sorry that we are not able to have the continued help of Mrs. Briggs in the conducting of these Institutes, but those who are to conduct them had the advantage of talking the whole matter over with Mrs. Briggs and have received from her written suggestions as to how to

carry on this work. Announcement will be made later as to the dates when these Institutes will be held. (Later—These Institutes have had to be postponed until autumn.) Mrs. Briggs has given the following suggestions that have grown out of this institute work :—

1. The necessity of supervising teachers who are starting to use this method. If it is impossible for a supervisor to visit the school, teachers could be called to a central station, in groups, and made to teach before the District Educational Officer (Missionary or other.)

The plan of work for Teachers is printed in English, Urdu and Hindi and it is so simply and clearly written that anyone can learn the Method and supervise it.

2. The necessity of arranging in our Normal Schools and Training classes for drill and practice in blackboard writing by the teachers. The Institute brought out very clearly how really few of our teachers write well and rapidly on the blackboard. It also showed that many of our Mission teachers do not even know how to form the letters properly, and do not know what shape to make the chalk in order to get proper thickness of letters. There is no sense of the importance of spacing between words.
3. The urgent need of introducing into all Normal Schools and in Training Classes, wherever there is a person qualified to do it, a very elementary course in phonetics. What is wanted is not learned lectures that will complicate difficulties but simple instruction as to how the different letter-sounds are made.
4. That we should continue to hold Beacon Method

Institutes, and that missionaries be urged to send teachers to them, also that teachers who have attended one Institute might profitably attend another.

5. That all Mission Normal Schools that have not already done so should plan to prepare their student teachers to use the Beacon Method.

Your Committee has given attention to the **curriculum for the Vocational Middle School**. In this matter we have recognized the importance of co-operating with Government and much of our work has been done in close touch with the Chief Inspector of Vernacular Schools, United Provinces. It may be of interest to all to know that the Government are working along some of these same lines that we are and are very anxious to give any help they can give and to receive any help that we can extend to them.

In arranging a curriculum in detail your committee have found that the great difficulty is lack of material for teaching the courses so as to make them all minister to the Vocational School idea. There is a large amount of material in the English language, but this needs to be thoroughly worked over and adapted to India and put into the vernacular. Until something of this sort is done, it seems very difficult to work out a curriculum year by year.

We asked the National Missionary Council to appoint a small committee to take up this work for all India, but they felt that the conditions in India were too varied to make this profitable, and so have recommended provinces either individually, or in combination with those lying near at hand, to take up this work.

The Provincial Council of Mid-India has appointed Mr. E. L. King to be their representative on a co-operating committee with us and the Punjab. The Punjab Representative Council has appointed Mr. J. W. Mc.Kee for the same

purpose, and we are asking this Council to appoint a third member to this committee. The work of this committee will be to outline the material which needs to be prepared for teaching in Vocational Middle Schools and to secure the preparation of that material. This committee will also prepare a detailed syllabus for each of the subjects that is to be taught in the Vocational Middle School. For lack of a better suggestion we are asking this Council to appoint the Convener of this committee as its representative on this co-operating committee, with the understanding that the committee will appoint someone more acquainted with the details of this subject as soon as they can find the right person.

There seem to be several openings for Vocational Middle Schools.

As we indicated in your report a year ago, the Allahabad Agricultural Institute is planning to open a Vocational School. The American Presbyterian Mission has decided to open such a school in Etah. We understand that the S. P. G. Mission is attempting something of the nature of the Vocational Middle School at Moradabad, and that the C. M. S. is bringing its school in Sikandra (Agra) more into line with the suggestions made by the Commission on Village Education in India. These various possibilities to which others may possibly be added indicate that there will soon be a need for some kind of a Normal Training Institute to prepare Teachers for the Vocational Middle Schools. It is hoped that the Allahabad Agricultural Institute may soon be able to take up this work. They have called for a man with particular training for this work from America and as soon as he comes they will attempt to open the department.

Normal Training Schools for preparation of Teachers in the Villages do not yet seem to be plainly in view except we may mention the Normal Department in connection with the Mainpuri Central Training School. This Training School

however is preparing teachers who are better fitted for the less organized forms of Village Teaching such as Contract Schools. It is quite within the range of possibility however that the Normal courses in Mainpuri may be so developed as to enable them to take boys who have finished the Vocational Middle School and need to be prepared for organized School work in villages.

During the past year at least one Mission has attempted to make a pretty careful investigation as to its Village Education work. It has found a good deal in the way of encouragement and a good deal of the unorganized teaching which has been done has been productive of very good results. One of the conclusions at which that mission has arrived is that the very small size of the average Christian Community in the Village makes it very difficult to conduct organized schools and that there will be for a considerable time to come a great need for Teachers who can go about from place to place and teach boys and girls wherever they may find them.

Where the Mass Movement work has developed amongst the Chamar caste the communities are larger and the time is near at hand when missions will need a very large number of men and women who have been fully trained in the Primary School work for the teaching of organized schools in these villages. We urge upon missions to get ready for this important need. Normal Schools as intermission enterprises should be established.

Your committee has given thought to the matter of **Literature for Village School Teachers**. We have taken an active part in making the **Village School Teachers' Journal**, published by Mr. McKee of Moga, well-known throughout the province and have secured a large number of subscriptions from Teachers and Missionaries in various missions of the United Provinces as well as in Mid-India. This journal is being published at Moga, in English and in Urdu, and your committee has been able to help in making

arrangements with the *Christian Sahayak* of Jubbulpore for the publication of the most necessary parts of this journal in Hindi. Anyone interested in securing real good material in Hindi for the help of their Village School Teachers should write to the Editor of the *Christian Sahayak*, Jubbulpore, for sample copies of that journal. The publication of this material on Village Education has only recently been begun and it will be to the advantage of all to get it from the beginning.

Proposed Curriculum for the Vocational Middle School.

Subject	Rough outline of material to be covered in 4th to 7th year
Scripture ..	Clayton's Course
Vernacular ..	Hindi or Urdu in the form of History Readers of at least as high a standard as the present Middle Course. Drama, Mrs. Steel's 29 Playlets, into Hindi.
English ..	To be taught only to those who excel during the earlier part of the course.
Recreation ..	Drill, organized play, scouting.
Arithmetic and related subjects.	Of present standards but at every point related to village life and requirements with problems taken from Agriculture Industries and every-day science.
Family life. ..	Home Discipline, care of property, food, shelter, personal and home hygiene, kindness to and care of animals.
Community life. .	School Discipline, property, occupations, social hygiene, holidays (community day), epidemics, model village, insect pests, drainage, general sanitary questions.

Subject.	Rough outline of material to be covered in 4th to 7th year.
Science ; Agronomy .	Four major subjects (or projects); bacteriology, insects in relation to Agriculture, soils, and irrigation and drainage.
Dairying	Three major subjects (or projects) Cattle, Milk and its products, Goats: Type breeding and management.
Nature study ..	School gardening, Trees, Birds, Field crops, Weeds.
Poultry ..	Chickens, Ducks, Pigeons.
Physics ..	As applied to Agriculture; Farm Implements, pumps &c.
Agriculture in the life of the nation.	Food-stuffs, diets, standards of living; clothing, materials, standards of living: Housing, building, materials, standards of living; Marketing (including co-operative credit) transportation and communication.
Industries ..	Selection according to local needs: Weaving (nawar and rag rugs); Farm carpentry and wheelwrighting, blacksmithing, tailoring and dyeing: tin-smithing; gardening; brickmaking and pottery, basketry (rope, twine, jute, bamboo &c) rope making and use; masonry; shoemaking; drawing (correlated with nature study, &c) book-binding. Assignment to be rotational and according to size and abilities.

Assignments for the preparation of the material to be taught are being made and then syllabuses will be prepared assigning work to each year and possibly month.

APPENDIX L.

Report of the Sub-committee on Lantern slides to the
Representative Council of Missions of the U. P. at
Lucknow, February 14-16, 1922.

The optical lantern is still a "magic" lantern in its power to draw people. If in these changed days it is not easy to engage in street-preaching, lantern pictures can very well be used to gather audiences in to hear our messages. It is surprising how little the magic lantern is used by missionaries, whether for religious services, popular lectures, or in Educational Institutions.

We are glad to report that the Y.M.C.A. Lantern Lecture Bureau, Calcutta, is steadily growing, and has closed the year 1921 most successfully. We quote from a letter just received from Mr. W. H. Heinrichs:

"The equipment of the Lecture Department of the Y.M.C.A., Calcutta has been increased during the year to 598 sets of slides, a 51% increase over 1920: of this equipment, 4,264 are coloured, 19,821 are uncoloured slides, a total of over 24,000. We are adding from 2 to 5 new sets weekly, according to our patron's requirements. Of these sets there are prepared Lectures for 270 sets while many require no printed Lecture, such as the Life of Christ, Old Testament Stories, etc., for which patrons have their own Lectures.

A great growth in service rendered has been shown by the statistical study of the year's work. 751 shipments totalling over 1,162,697 miles were made, by rail, post and hand delivery. These were used in 1221 Lectures of which less than half were under Y. M. C. A. auspices. These reached audiences of about

163,000, a growth of 140% over 1920. Breakages were very slight, averaging charges of only Rupees 0-0-9 per shipment.

The manufacture of slides for stock and for sale has been undertaken and given general satisfaction. The securing last month of an excellent new camera lens will enhance the value of this work. The charges are Rs. 9/- per dozen if the negatives are on hand or are supplied by patrons, or Rs. 12/- if copying or preparation of new negatives must be undertaken from slides, diagrams, photos, larger negatives, other slides or illustrations. A large stock of Indian negatives for missionaries going on furlough is available. The new lecture on 'India's Place in the World' based on 1921 Census is well under way. This contains statistics every missionary should know about India, graphically presented. Special care is being exercised over all drawings and verification of statistics. All will be in colours.

Newton & Co., the great London experts in Optical Projection have established an agency in Calcutta to whom all technical questions and enquiries for lanterns, lenses etc., will be referred, leaving the rental field as before to the Y. M. C. A. by mutual agreement. Their presence fills a long-felt want. We hope to secure a colour-artist this year to help make our slides more attractive. Finances are the only hindrance. We need your support. Send for a catalogue of equipment, annas eight per copy to Lecture Department, Y. M. C. A., Russell Street, Calcutta." This booklet of 58 pages gives a brief description of each Lecture.

In view of the facilities so generously placed at our disposal by the Y. M. C. A., also remembering that this U. P. Mission Council at its last Annual Meeting both sent its

thanks to the Y. M. C. A., and drew the attention of missionaries in the U. P. to these splendid facilities, it is certainly disappointing that in the whole of the United Provinces only four missionaries are regularly and five irregularly using Y. M. C. A. lantern slides. This Lecture Department is deserving of better support than this, and we urge missionaries to give the magic lantern and the Y.M.C.A. a real trial during 1922.

Your Sub-Committee would further report that—(1) Thirty slides illustrating a thrilling Bengali Temperance Story are now about ready. Particulars may be had from Miss Allen, of Ferozepore, Punjab. (2) A set of eight slides descriptive of the Parable of the Good Samaritan (with Indian figures and environment) has been made, and sets can now be purchased @ ten rupees for the eight. These have been handed over to the Y. M. C. A., Calcutta, to whom orders should be sent. (3) Other photographs to illustrate Biblical parables or stories are in course of preparation and we hope to show results very shortly. (4) Slides on Sanitation and Hygiene are now available from the Director of Hygiene Publicity, U. P. (5) A small set on Mango Grafting has been prepared at the Agricultural Institute, Allahabad. (6) A set illustrating one of the stories in the Beacon Primer has been prepared, but as we are awaiting word from the Copyright holders, Ginn & Co., they are not yet for sale. Announcement as to arrangements will be made later.

We regret to add that the Rev. B. T. Badley whom you elected last year to this Sub-Committee was compelled to decline the invitation owing to pressure of work.

(Sd.) A. W. McMILLAN

(Sd.) W. H. WISER

(Sd.) M. HARLOW.

SECRETARIES OF MISSIONS IN THE UNITED PROVINCES.

- American Presbyterian Mission.** The Rev. Ray. C. Smith, Fatehpur.
- Baptist Missionary Society.** The Rev. Herbert Anderson and the Rev. W. Carey, 48, Ripon Street Calcutta.
- Church Missionary Society.** The Rev. J. N. Carpenter, D. D., Allahabad,
- London Missionary Society.** (Almora Dist.) The Rev. E. S. Oakley, Almora.
- London Missionary Society.** (Benares District Church Council) The Rev. A. W. McMillan, Kichwa, Mirzapur Dist.
- Lucknow Diocesan Board of Missions (S. P. G.)** The Rev. Canon B. H. P. Fisher, Cawnpore.
- Methodist Episcopal Church, North India Conference.** The Rev. J. N. West, Budaun.
- Methodist Episcopal Church, North West India Conference.** The Rev. F. C. Aldrich, Meerut.
- Methodist Episcopal Church, Lucknow Conference.** The Rev. R. I. Faucet, Gonda.
- The Wesleyan Methodist Mission.** The Rev. George Spooner, Dilkusha, Lucknow.
- North-West India Union Mission.** A. E. Nelson, Esq., 17, Abbott Road, Lucknow.
- Women's Union Missionary Society.** Miss A. E. Wishart, Allahabad.
- Zenana Bible and Medical Mission.** Rev. J. N. Carpenter, D. D., Allahabad.
- Churches of Christ in Great Britain Mission.** Mr. A. G. Watters, Dudhi, Mirzapur.

- The Reformed Presbyterian Mission.** The Rev. W. Waide, Roorkee.
- The Reformed Episcopal Mission.** The Rev. H. G. Hastings, Lalitpur, U. P.
- The Boys' Christian Home Mission of India.** W. K. Norton, Esq., Benares.
- The India Mission Disciples of Christ.** The Rev. W. B. Alexander, Jubbulpur, C. P.
- The National Missionary Society.** The Rev. Dina Nath, Roshanara Rd., Delhi.
- Bezaleel Evangelistic Mission.** Miss Lillie E. Dall, Basti.
- Gwalior Presbyterian Mission.** The Rev. J. Wilkie, M. A., D. D., Jhansi.
- Tanakpur Bible and Medical Mission.** Miss Nicol, Tanakpur, R. and K. Railway, Kamaun.
- The Tehri Anjuman Bahharat.** Miss S. Vrooman, M. D., Brooklyn, Bhogpur, P. O. Ranipokhri, Distt. Dehradun.
- The North District Council of the Assemblies of God.** The Rev. Niels P. Thomsen, Banda, U. P.
- The Methodist Missionary Society of Australia.** The Rev. F. L. Nunn, Man-nath Bhanjan, Azamgarh, U. P.
- The Swedish Baptist Mission.** The Rev. Frank Rentrow, Barhaj Bazar, Gorakhpur Distt.
- Salvation Army.** Lt. Col. Muthain, Lahore.
- The Burning Bush Mission.** Rev. J. S. Whipple, Siwait, Allahabad Dist.
- The Children's Special Service Mission.** Mr. R. T. Archibald, 16 Thornhill Road Allahabad.

(The list may be incomplete and inaccurate. The Secretary will appreciate corrections and additions.)

MINUTES
of a Meeting of the Executive
Committee of the National
Christian Council,

Held at Bishop's House, Calcutta, on
Wednesday and Thursday,
Nov. 4th & 5th, 1925.



Office of the National Christian Council :

~~5, Russell Street, Calcutta.~~

Minutes of a Meeting of the Executive Committee of the National Christian Council.

Held at Bishop's House, Calcutta, on Wednesday and
Thursday, November 4th and 5th, 1925.

A Meeting of the Executive of the National Christian Council was held at Bishop's House, Calcutta, on November 4th and 5th, 1925. There were present: The Most Rev. the Metropolitan of India (Chairman), Dr. S. K. Datta (Vice-Chairman), the Rev. I. Cannaday (Treasurer), the Rev. J. R. Chitambar, the Rt. Rev. the Bishop of Dornakal, the Rev. Bishop F. B. Fisher, the Rev. J. Z. Hodge, Mrs. Holland, the Rev. J. McKenzie, the Rev. W. C. Macdougall, Rai Bahadur A. C. Mukerji, the Rev. B. A. Nag, Miss K. Sircar, and the Secretaries, Miss E. A. Gordon, the Rev. W. Paton, and Mr. P. O. Philip.

The Meeting was opened with prayer by the Chairman.

1. Interim Minutes.—(a) It was reported that in view of the invitation extended to the Rev. W. Paton to attend the meeting of the Foreign Missionary Conference in North America to be held near New York, January 12–14, 1926, and also to attend the Executive of the International Missionary Council to be held in Sweden in July 1926 and in view of his domestic circumstances he was granted permission to take a short furlough beginning from the end of November 1925 to approximately the end of August 1926.

(b) It was reported that a request had been made to the Western India Mission Council of the United Free Church of Scotland, that Miss Gordon should be allowed to continue as an Honorary Officer of the Council for six months more beginning from June 1926, the date on which the two years' period for which her services were lent to the Council expired. The Mission Council had agreed to forward the request to the Home Board whose consent has since been received.

(c) It was reported that the Medical Missionary Association had sought the co-operation of the National Christian Council in carrying on a survey of Medical Missionary work in India. The Secretaries of the N.C.C. were asked to co-operate with the Medical Missionary Association in this survey which was to be conducted by Dr. B. C. Oliver and Dr. R. H. H. Goheen. Their respective Missions had been approached through the N.C.C. Dr. Oliver had written to say that the United Church of Canada Mission had agreed to set her free but no reply had yet been received from the American Presbyterian Mission in regard to Dr. Goheen. It was further reported that the Association proposed to cover the expenses of this survey by asking each Mission Hospital to give each year for three years Rs. 10 for every 50 beds, with a minimum of Rs. 10 per annum. It was approved that the National Christian Council should identify itself with this movement and that the Secretaries be responsible for collecting the statistics, etc., needed and for the clerical work.

2. Vacancy in the Executive Committee.—In view of the vacancy caused by the death of Rev. D. G. M. Leith.

RESOLVED :—

1. That the Rt. Rev. the Bishop of Madras be appointed a Member of the Executive Committee.

3. Treasurer's Report.—The Rev. I. Cannaday submitted an interim statement of accounts for the period January to October, 1925.

RESOLVED :—

11. That the interim statement of accounts be received and that the audited statement of accounts for the year be printed with the Executive Proceedings. (See Appendix I for the Audited statement.)

4. Budget for 1926.—The Budget for 1926 as sanctioned by the Council which met at Waltair November 5–11, 1924, was scrutinised in view of the financial situation and the existing deficit in the Council's funds.

Mr. Paton made a statement as to the action taken by the various missions in India regarding the budget of the Council. The bulk of the contributions for the year expected from British missions working in India have been paid. Several of the American missions working in India have either appropriated or are proposing to appropriate money for the Council's work, but for some reason, there has been delay in the payment. It was hoped that Mr. Paton's forthcoming visit to America would enable him to get the mission boards to realise the importance of the work of the Council and to enlist their regular and steady support.

RESOLVED :—

III. That the Budget as sanctioned be re-affirmed and that the attention of Dr. John R. Mott and Mr. J. H. Oldham be drawn by cable to the present financial difficulty of the Council.

5. **Indians in South Africa.**—(a) It was reported that a statement about the situation in South Africa created by the introduction of the Asiatic Bill along with an appeal to the Churches to observe October 11th as a day of special prayer for the Indians in South Africa was issued to the press by the Officers.

RESOLVED :—

IV. That the action of the Officers be approved.

(b) The Rev. Bishop Fisher who had just returned from a tour in South Africa made a statement in regard to Indian disabilities. After careful consideration it was

RESOLVED :—

V. (a) That the Executive Committee of the National Christian Council heard with great pleasure that Mr. C. F. Andrews is going to South Africa and asks him to keep them informed of the development of events and opinion there regarding the position of Indians in the Union.

(b) That if on receipt of information from Mr. Andrews it seems to the Officers of the Council desirable that a deputation should be sent to South Africa, the Metropolitan, Dr. S. K. Datta, and Mr. C. F. Andrews shall be asked to represent the Council in South Africa, it being understood that the funds for this enterprise will be found apart from the regular funds of the National Christian Council.

[Since the meeting of the Executive, the Officers of the Council have been in touch with Mr. C. F. Andrews. At the end of December the Officers met in Calcutta and carefully considered the situation. Later developments having made it clear that the proposed Deputation was not possible, the idea had to be abandoned.]

6. Matters Affecting the Secretarial Staff.—

(a) *Successor to Miss Gordon.*—Miss A. B. Van Doren of the American Arcot Mission, Chittoor, having been suggested as a suitable successor to Miss Gordon a report of the preliminary negotiations carried on with that Mission was made by Mr. Paton. After consideration it was

RESOLVED :—

VI. That the Executive Committee of the National Christian Council requests the American Arcot Mission to allow Miss A. B. Van Doren to serve on the staff of the Council from the end of 1926 until her furlough in 1929; that it expresses the hope that the salary of Miss Van Doren might still be paid by the Arcot Mission as has been done by the United Free Church of Scotland in the case of Miss Gordon; but that if this should be impossible the Executive requests the Arcot Mission to express its approval of Mr. Paton's endeavouring to raise special funds in America under the guidance of the Mission Board.

(b) **Mr. P. O. Philip.**—As the period of two years for which Mr. P. O. Philip was appointed as Secretary would expire on May 15th, 1926, the question of his further relation to the Council was considered. It was

RESOLVED :—

VII. (a) That Mr. Philip be invited to serve the Council for a further period of five years after the termination of his present engagement.

(b) That a sum of Rs. 300 per annum be sanctioned as holiday allowance for Mr. P. O. Philip.

(c) **The Rev. W. Paton.**—The report of the sub-committee appointed by the Executive to go into the question of the salary etc., to be paid to Mr. Paton from the date on which he goes on furlough was considered.

RESOLVED :—

VIII. (a) That the salary, allowances, and furloughs of the Rev. W. Paton be as follows with effect from the date of his leaving Calcutta.

(i) Salary—Rs. 550 per month.

Children's Allowances—Rs. 300 p.m. or Rs. 50 for each child.

Rent—Free quarters for Mr. Paton in India and £ 80 per annum for Mrs Paton and family in England.

Hill Allowance—Rs. 150 a year.

(ii) Leave—Short leave about every three years.

Passage—Second Class Railway fare to Bombay and Second Class A., fare by any P. & O. Boat from Bombay to London for Mr. Paton and family.

(b) That a sub-committee consisting of the Rev. I. Cannaday, Dr. S. K. Datta, and Bishop Fisher be appointed to draw up a schedule for all Secretaries regarding their furlough, passage, retiring allowances, etc.

7. German Missions.—The report of the German Missions Committee was presented, and is as follows :—

Report for 1924-25.

The German Missions Committee sustained an irreparable loss in the death of the Rev. D. G. M. Leith, who was drowned at Ennur. It would be impossible to estimate the immense amount of labour which he put into the work of the German Missions Committee and the great service which he rendered to the Missions with zeal and devotion for so many years. One testimony to the efficiency of the office work is the fact that the new Convener found all correspondence and accounts so clear that the work of the Committee was able to go forward without a hitch.

The Committee met on the 14th February, 13th and 14th August and 26th November, 1924, and on the 14th January and 28th July 1925; and they found themselves faced with a serious financial crisis during the year. The grants from

the Industrials had totally ceased. They were able to raise Rs. 60,000 from the Commonwealth Trust by mortgaging certain lands and buildings. But this sum was only sufficient to square the calendar year 1924, and left Rs. 22,000 for 1925. The Committee were informed in January that there was no prospect of any grant from the Commonwealth Trust before 1927 at the earliest. The Committee had, therefore, to consider ways and means of raising funds for 1925 and 1926. The budget for the year 1925 is as follows :—

	Rs.
Malabar	19,000
Pensions	12,000
National Missionary Society	3,500
Coorg and the Nilgiris	3,000
Malabar Christian College	2,000
Kanarese Evangelical Mission	20,000

The Committee was, therefore, faced in January with a deficit of Rs. 47,000. The Basel Mission Committee in Germany generously undertook to make a contribution to the finance of the Malabar Mission for 1925 and thus relieved the central funds of Rs. 19,000. The Rev. Canon Arthur Davies of Agra most generously advanced the money required for 1926 provided that the other half can be guaranteed by September, 1925. Appeals have been sent to England and America but so far no definite response has been received.

Leipzig Mission.—The Swedish Mission have found their responsibility in the former Leipzig Mission too great for them and have asked for the return of some missionaries to help them. The Government have just sanctioned the return of Dr. Froelich and his daughter and the coming of the Rev. Paul Gaebler, a new missionary. It is hoped that their arrival will help to relieve the pressure on the Swedish Mission, but a more permanent arrangement will be necessary if the work is not to suffer seriously.

The Malabar Mission.—The Government of Madras sanctioned the return of the Rev. Paul and Mrs. Sengle and the coming of the Rev. A. Streckeison and they are working under the S.I.U.C. Application has been made on behalf of the Rev. and Mrs. Gotthilf Lubke, the Rev. and Mrs. Alfred Munch, and the Rev. Walter Strasser for permission to return to India. A request has been sent to the Madras Government to sanction the return of the Basel Mission on certain conditions to the field which is under the S.I.U.C. in Malabar and they are considering the matter; but so far no definite reply has been received. A somewhat serious situation has arisen in the Malabar Mission.

as the S.I.U.C. find themselves unable to carry on the work on the conditions laid down regarding the functions of the Mission Committee and the Church Council. They have therefore suggested the revision of the terms.

Coorg and the Nilgiris.—The Wesleyan Mission continues to be responsible for the work in Coorg and on the Nilgiris. There has been a good deal of friction in Mercara owing to the disinclination of a section of the community there to acknowledge the authority of the Wesleyan Mission. The former Basel Missionaries have written to this section urging that they should quietly agree to the new arrangement and work with the Wesleyan Missionaries. It is hoped that peace may gradually be restored.

Honavar Mission.—The National Missionary Society continues to work this section of the field and no incident has been reported to the Committee.

Kanarese Evangelical Mission.—The Committee at Lausanne continues its work in this section of the Mission; but the Mission has suffered a great loss in the retirement of Dr. P. de Benoit who has returned to Switzerland and is not expected to work in India again. The Committee express their warm appreciation of the great service rendered to India by Dr. de Benoit at a very difficult time, and they express their best wishes for his future work.

Mr. Paton made a report on recent negotiations with Government as follows :—

(i) Permission had been granted to the Revds. J. Stosch and A. Johu to come to Chota Nagpur for four months as a deputation from the Gossner Mission, and they had arrived. Conversations were proceeding between the delegates, the Advisory Board, and the Church Council as to the future.

(ii) Permission had been granted for a similar deputation from the Leipzig Mission to visit the former Leipzig Mission field in South India, and there were prospects of an agreement being reached between the Tamil Evangelical Lutheran Church, the Church of Sweden Mission, and the Leipzig Mission.

(iii) Regulations were about to be promulgated with regard to the 'recognition' of German missionary societies. The missions would be allowed to apply for 'recognition' through the Conference of British Missionary Societies, and the Conference would recommend for 'recognition' after corresponding with the National Christian Council, and satisfying itself that satisfactory arrangements had been made between the temporarily occupying societies, the Indian Church, and the

German missions concerned. (See Appendix II for the new Regulations.)

The question of the ex-enemy mission property was discussed and it was

RESOLVED :—

- IX. (a) That the Government of India be approached with a request that the subject of ex-enemy mission property be re-opened ;
 (b) That the Government be asked to address the National Christian Council before taking final action.

8. Office Location.—It was reported that the London Missionary Society were prepared to continue to let the premises occupied by the office of the Council for the year 1926 and that suitable accommodation for the secretaries had been provided within the budget sanctioned. It was

RESOLVED :—

- X. That the question of the future location of the office be left for consideration at the next meeting of the Executive.

9. The National Christian Council Review.—A report on the circulation and financial position of the "Review" was made. The "Review" has at present 754 Indian and 118 foreign subscribers, the number of copies printed being 1,100. The circulation is steadily growing. The credit balance is Rs. 1,035.

10. Inquiry into Industrial Conditions.—(a) It was reported that it was not possible to secure the services of Miss Agatha Harrison whom the Council at its Waltair meeting decided to invite to collaborate with the Secretaries of the Council in the study of industrial conditions in India.

(b) A statement was made of what the Secretaries had been able to do since last November in the study of industrial conditions. The main facts about conditions in the cotton and jute industries and in the mines have been collected and contacts have been established with persons and agencies engaged in industrial welfare work. A series of articles on "Industrialism in India" has been appearing in the "National Christian Council Review" beginning from June, 1925. Six of the ten Provincial Christian Councils have appointed small committees or groups of persons for the study of industrial conditions in their respective areas and for co-operating with the National Christian Council. It was

RESOLVED :—

- XI. (a) That the Secretaries be authorised to arrange for the publication, in the form of a book, of the series of articles on "Industrialism in India" appearing in the "N.C.C. Review" through some Christian publishing agency, without involving any expense to the Council.
 (b) That the Secretaries be asked to present before the next meeting of the

Council a full statement about industrial conditions in India drawing attention to the needs of the situation and making definite suggestions about the ways in which Christian agencies could help in meeting the needs.

11. Work among Moslems.—A report was given of the meeting of the Committee on Work among Moslems held on April 17th and 18th, 1925, at Lahore. There was considerable progress since the Committee was first organised in 1923 in the number of books and tracts published (25) and in the amount of subsidy secured for Muslim literature work (Rs. 14,013). Plans were made for a Summer School of from two to four weeks' duration for special students who may wish to pursue a course in Islamics. A sub-committee was appointed to make a survey of the actual amount of work that is being done by missions for Moslems.

(a) *The Visit of Dr. Zwemer.*—It was reported that Dr. Zwemer was planning to visit India during the cold season of 1926-27. The suggestion made by the Committee that Dr. Zwemer should be used for conducting Training Institutes on Islamics of from two to three weeks' duration in important centres and for evangelistic addresses to Moslems was approved. [Dr. Zwemer has now informed the Council that he has postponed his visit to 1927.]

(b) *Appointment of Convener.*—It was

RESOLVED :—

XII. That the Rev. F. J. Western be appointed Convener of the Committee on Work among Moslems.

(c) *The Rev. M. T. Titus.*—On the recommendation of the Committee on Work among Moslems. it was

RESOLVED :—

XIII. That the Methodist Episcopal Mission be asked to lend the services of the Rev. M. T. Titus on his return from furlough, as a part-time officer of the N.C.C. for furthering the cause of work among Moslems by way of assisting in holding conferences, institutes, and personal interviews.

12. The Indian Literature Fund.—(a) It was reported that the Executive Committee of the I.L.F., which met at Allahabad on July 31st, 1925, taking into consideration the serious financial position of the I.L.F., decided that with the available funds (Rs. 7,465) grants be made for only six months in 1926 for literature workers. If sufficient money became available by December 31st, 1925, these grants were to be continued for a further period of six months. The consideration of applications made for grants towards publications in 1926 had to be postponed. It was reported that since July information had been received regarding the appropriation of money just sufficient to cover the grants for literature workers for

another six months, but the money had not actually been paid into the Fund.

(b) Attention was drawn to the difficulty of employing able literature workers on the basis of grants sanctioned from year to year. After discussion it was

RESOLVED :—

XIV. That in view of the impossibility of securing and using literature workers engaged from year to year only, the Rev. W. Paton be asked to approach the Societies in Europe and America with the suggestion that part at least of their grants be guaranteed for periods of three years as will enable the I.L.F. Committee to guarantee funds for support of literature workers for definite periods.

(c) In view of the absence of the Rev. W. Paton from India on short furlough from the end of November, 1925

RESOLVED :—

XV. That Mr. P. O. Philip be appointed to act as Secretary to the I.L.F., and be authorized to operate on the account of the I.L.F.

13. **The Legal Handbook.**—Report was made of what Mr. Paul Appasamy had been able to do in the matter of preparing the Handbook. It was

RESOLVED :—

XVI. That information be gathered regarding the kind of legal difficulties missionaries and others face and that this information be submitted to Mr. Appasamy for guidance.

14. **The Indian Christian Marriage Act.**—A report was given of the work done by the Public Questions Committee of the National Missionary Council 1922 on amendments to the Indian Christian Marriage Act. Since then, no progress had been made in the matter mainly because the authorities of the Roman Catholic Church when approached had intimated that they would oppose any attempt to get the present Act amended. After careful consideration it was

RESOLVED :—

XVII. That the question of getting the Indian Christian Marriage Act suitably amended be referred to Dr. Datta, who in consultation with the Bishop of Bombay and with competent lawyers was requested to do what was possible and report to the Council.

15. **The Christian movement among the depressed classes.**—In pursuance of the resolution of the last Council on the subject (Resolution II of the N.C.C. meeting at Waltair) it was reported that information had been gathered from different mass movement areas and a pamphlet prepared by Mr. Philip. It was now in the press, the C.L.S. undertaking its publication on behalf of the N.C.C. *This is now available from the N.C.C. Office or the C.L.S. at 4 as. a copy.*

16. Letter from the Rev. J. S. Mather.—A letter from the Rev. J. S. Mather suggesting that one of the Secretaries of the N.C.C. should be the special Secretary for Burma and Ceylon was read. The letter was published in the "N.C.C. Review" for September, 1925. After consideration it was

RESOLVED :—

XVIII. That the allocation of a Secretary to Ceylon and Burma was not feasible, but that every effort should be made by the Secretaries and members of the Council to study the peculiar problems of those areas.

17. Several matters requiring no action by the Executive were reported on.

(i) Rural Education.—It was reported that steady progress was being made in various centres and that there was increasing interest and willingness to help displayed by Governments towards mission efforts. The chief need was still men and women (Indian and foreign) with the proper training and equipment to devote themselves to this work.

(ii) Higher Education.—It was reported that two Conferences on higher education were held, one at Lucknow for the United Provinces and the other at Ahmednagar for the Marathi area ; and that plans for a United Christian Boys' High School for Bengal were approaching completion.

(iii) Theological Education.—It was reported that owing to lack of funds the Committee on Theological Education had not been able to meet.

(iv) Training of Missionaries.—It was reported that a very successful language school (Bengali) had been held at Darjeeling ; that plans were under discussion for the expansion of the Landour School (Hindi and Urdu) ; that agreement had been reached in Western India regarding the establishment of a permanent Marathi school at Mahableshwar, with the use of trained pundits during the winter months ; and that in South India negotiations were still proceeding with regard to a permanent Tamil School, and also regarding a proposed joint training school for Indian and European women workers in which language-teaching for Europeans would have a place.

(v) Betting and Gambling.—It was reported that the Provincial Councils had appointed either committees or individuals to collect information as to the prevalence and effects of betting and gambling in the different areas and to consider the need for local legislation ; and that it was hoped to produce a popular pamphlet or small book on the subject.

18. Meeting of the Council in 1926.

RESOLVED :—

XIX. (a) That the next meeting of the Council be held in a suitable place in Mid-India, to be decided upon later.

(b) That November 6-12, 1926 be the dates of the next meeting.

19. The next meeting of the Executive.

RESOLVED :—

XX. That the Officers and the members of the Executive living in Calcutta meet sometime in June or July, 1926, to consider matters relating to arrangements for the Council Meeting and any other business that may arise.

The meeting was closed with prayer and the benediction.

Appendix I.

NATIONAL CHRISTIAN COUNCIL.

STATEMENT OF RECEIPTS AND PAYMENTS from 1st January, 1925 to
11th January, 1926.

		<i>Receipts.</i>					
		RS.	A.	P.	RS.	A.	P.
To	Balance on 1st January, 1925 at Bank	3,908	3	8			
	Less due to Hony. Treasurer ..	18	5	6	3,889	14	2
	Contributions from Great Britain ..	....			16,860	12	2
	Contributions from America ..	....			9,572	10	7
	Contributions from Provincial Councils—						
	Ceylon	400	0	0			
	Burma	400	0	0	800	0	0
	Contributions from others sources ..	....			1,689	13	3
	Bank Interest .. .. .	....			38	8	8
	Temporary Loan .. .. .	....			9,823	0	0
						
	TOTAL				42,674	10	10

		<i>Payments.</i>					
By Secretaries :—							
	Salary, Allowances and Rent ..	24,010	12	6			
	Office Expenditure and Rent ..	4,711	15	3			
	Travelling Expenses	2,802	10	6			
	Postage, Telegrams and Cables ..	925	7	0			
	Office Equipment	669	8	6			
	Balance in hand of Secretaries ..	104	11	9	33,225	1	6
						
	Printing, Publishing and Stationery ..	....			1,205	0	9
	Executive Committee Meeting Expenses.	....			828	5	6
	Expenses of Honorary Officers .. .. .	....			2,562	0	0
	Treasurer's Expenses .. .. .	....			36	9	0
	Audit Fee .. .. .	....			32	0	8
	Bank Charges .. .. .	....			10	4	0
Cash :—							
	At Bank	4,808	15	5			
	Less due to Hony. Treasurer ..	33	10	0	4,775	5	5
						
	TOTAL				42,674	10	10

Examined and found correct in terms of our
letter of even date.

(Sd.) LOVELOCK & LEWES,

Chartered Accountants.

Calcutta : 16th February, 1926.

Appendix II.

MEMORANDA A., B. AND C., REVISED NOVEMBER 1925, REGARDING THE ADMISSION INTO INDIA OF ALIENS DESIRING TO UNDERTAKE MISSIONARY, EDUCATIONAL, OR OTHER PHILANTHROPIC WORK IN INDIA.

MEMORANDUM A.

1. Appreciating to the full the value of the work done in the past by missionary and other philanthropic societies and organisations, His Majesty's Government and the Government of India cordially welcome their co-operation in the future in furthering the moral and material well-being of the peoples of India.

2. But the State, while recognising the obligations of Christian civilisation, is obliged to take adequate measures for maintaining public security; and experience has shown that certain foreign societies and individuals have not been able to prevent their national instincts from prejudicing that security, and that some supervision is necessary.

3. The following provisions apply only to Christian societies, organisations, and individuals not in communion with the Church of Rome, the Orthodox Church, or other Oriental Churches.

4. Subject to the provisions of this Memorandum, His Majesty's Government will place no restrictions on recognised societies or organisations in Europe, Canada and the United States of America, and will ordinarily recognise all societies which are recommended to them by the Conference of Missionary Societies in the United Kingdom, and by the Foreign Missions Conference of North America on the following conditions:—

- (i) As regards recognised societies, His Majesty's Government will deal only with the above-mentioned Conferences; the Government of India will deal only with the National Christian Council of India, Burma and Ceylon.
- (ii) The Conferences will recommend for recognition societies in Europe, and in Canada and the United States of America respectively, whose good faith and responsibility they will guarantee.
- (iii) Before recommending any non-British Society the Conference concerned will obtain from it a declaration recognising that all due obedience and respect should be given to the lawfully constituted Government, and that, while carefully abstaining from political affairs, it is its desire and purpose that its influence, in so far as it may be properly exerted in such matters, should be so exerted in loyal co-operation with the Government of the country concerned, and that it will only employ agents who will work in this spirit. NOTE.—Before recommending the recognition of a foreign missionary society, the work of which, owing to circumstances arising out of the war, has been taken over for the time being by a British, American, or other missionary society, the Conference will also satisfy itself, after communication with the National Christian Council, that the society applying for recognition has arrived at a suitable understanding with the society temporarily carrying on its work and with the Indian Christian community concerned.

- (iv) (a) The Conferences will hold non-British "recognised" societies responsible for carrying out the provisions of clause (iii).
- (b) Any "recognised" society desiring to send to any part of India missionaries or employés who are not of pure British or American birth will submit to the Conference concerned their names and full particulars, and the Conference will, if satisfied, give the applicant the necessary credentials establishing his identity. If the person in question has already served in India, the Conference will communicate with the National Christian Council, who will arrange direct with the Government of India.
- (c) The Conferences will also communicate with the National Christian Council in cases in which they are not satisfied that a society, although "recognised," is capable of discharging its responsibility under clause (iii).
- (d) Every missionary or employé who is not a British subject will furnish himself with a document signed or countersigned by an official of the Conference concerned duly authorised in that behalf.
- (v) The Conference of North America will, in regard to missionary societies or persons in the United States, correspond with the British Passport Control Officer, New York, not with His Majesty's Government direct, and will furnish him with the names and particulars of the societies which it recommends for recognition, and of the persons to whom it has given credentials. It will be open to the Passport Control Officer to make any further enquiries which he may think desirable. In regard to Canadian Missionary Societies or persons in Canada, the Conference will correspond with the Dominion Government.
- (vi) In case any question arises between His Majesty's Government and any recognised society or member of such society, His Majesty's Government will address the Conferences, who will use their good offices to regulate the affair, and if agreement cannot be arrived at, it will be open to His Majesty's Government to withdraw any facilities, grants, &c., which the society may enjoy, and in the last resort to deport the individual, and to remove the society from the list.

5. Members of any Society or organisation not recognised by His Majesty's Government must obtain a permit, as in accordance with Memorandum C, and will be subject to the restrictions therein laid down for such time as His Majesty's Government think fit.

6. His Majesty's Government reserve the right to inspect the schools, &c., of any recognised or other society, and satisfy themselves that the spirit is satisfactory.

7. Nothing in this Memorandum shall exempt foreign recognised societies or their members or employés from the operation of any laws or regulations affecting foreigners in general in India.

MEMORANDUM B.

1. Appreciating to the full the value of the work done in the past by missionary and other philanthropic societies and organisations, His Majesty's Government cordially welcome their co-operation in the future in furthering the moral and material well-being of the peoples of India.

2. But the State, while recognising the obligations of Christian civilisa-

tion, is obliged to take adequate measures for maintaining public security ; and experience has shown that certain foreign societies and individuals have not been able to prevent their national instincts from prejudicing that security, and that some supervision is necessary.

3. The following provisions apply only to societies, organisations, and individuals, in communion with the Church of Rome.

4. His Majesty's Government will ordinarily impose no restrictions, subject to the provisions of this Memorandum, on individuals and societies, provided that the societies or organisations are recommended by the Cardinal Archbishop of Westminster, and that the individuals are guaranteed by the Superior of the House of the society or organisation in the United Kingdom, on the following conditions :—

- (i) The Cardinal Archbishop will furnish His Majesty's Government with his recommendations for inclusion in the list of " recognised " societies.
- (ii) Before recommending any society or organisation, which desires to maintain missionaries or other employès or members in any part of India, the Cardinal Archbishop will obtain from its Superior-General a declaration recognising that all due obedience and respect should be given to the lawfully constituted Government, and that, while carefully abstaining from political affairs, it is its desire and purpose that, so far as its influence may be properly exerted in such matters, it should be in loyal co-operation with the Government of the country concerned, and that it will only employ agents who will work in this spirit.
- (iii) When any " recognised " society desires to send to any part of India a missionary or other employé or member who is of non-British birth, extraction, or nationality, it will submit his or her name and full particulars to the Superior of the House in the United Kingdom (or if the society has no House in the United Kingdom, to the Superior of the House of some other society who is willing to represent it); this Superior must himself be a natural born British subject. The Superior will thereupon make due inquiry, and if able to guarantee the applicant's good faith will give him credentials establishing his identity. All such credentials will be countersigned by an authority duly nominated in that behalf by the Cardinal Archbishop.
- (iv) His Majesty's Government may make through their representatives abroad any further inquiries which they may consider necessary for their own satisfaction.
- (v) In case any question arises between His Majesty's Government and any recognised society or any member of such society, the Cardinal Archbishop will use his good offices to regulate the affair, and if agreement cannot be arrived at, it will be open to His Majesty's Government to withdraw any grants, facilities, etc., which the society may enjoy, and in the last resort to deport the individual and remove the society from the recognised list.

5. Members of any society or organisation which is not recognised by His Majesty's Government, must obtain a permit, in accordance with Memorandum C, and will be subject to the restrictions therein laid down for such time as His Majesty's Government may think fit.

6. His Majesty's Government reserve the right to inspect the schools, etc., of any society, whether recognised or not, and satisfy themselves that the spirit is satisfactory.

7. Nothing in this Memorandum shall exempt foreign recognised societies or their members from the operation of any laws or regulations affecting foreigners in general in India.

MEMORANDUM C.

1. Appreciating to the full the value of the work done in the past by missionary and other philanthropic societies and organisations, His Majesty's Government cordially welcome their co-operation in the future in furthering the moral and material well-being of the peoples of India.

2. But the State, while recognising the obligations of Christian civilisation, is obliged to take adequate measures for maintaining public security: and experience has shown that certain foreign societies and individuals have not been able to prevent their national instincts from prejudicing that security, and that some supervision is necessary.

3. His Majesty's Government have decided that, except as may be otherwise provided :—

(i) Every foreigner, whatever his religious belief, who is desirous of engaging in philanthropic, educational or medical work (whether he is a missionary or attached to a religious mission or not, and whether the mission or philanthropic enterprise with which he desires to associate himself is a secular or religious body) will be required to take out a permit authorising him to carry on his vocation. The permit, if granted, will be subject to an undertaking (as set forth below) to co-operate locally with the Government of the country.

Foreigners already engaged in the vocations mentioned above in India will similarly be required to take out permits in the same terms as a preliminary to the continuance of their activities. Though, however, such persons will be subject to the same conditions as those contemplated in the case of their fellows who have not as yet commenced work, permits will, in such cases, usually be granted as a matter of course, and will ordinarily only be refused in instances in which the applicants are believed to have been guilty of misconduct. Applications should be made to the Government of the country concerned.

(ii) All such permits will be subject to cancellation or modification at the discretion of Government.

(iii) All foreigners desirous of obtaining permits must, if they are resident in a foreign country, submit their applications through the British Embassy or Legation (or, in the case of residents in the United States of America, through the Passport Control Office, New York) to His Majesty's Government, who will deal with them in consultation with the Indian authorities; if they are resident in a British country they must submit their applications through the Government of that country.

(iv) Any foreigner engaging in any of the vocations mentioned in clause (i) or if already so engaged continuing in it without a permit, will be liable to deportation under the Acts applicable to foreigners in the country concerned.

(v) Any organisation which evades the principles regarding permits will be liable to be deprived of all or such part of the subsidies for the purpose of education and any other facilities it enjoys from Government as Government may think fit, and

the same principle will apply to the continued employment of persons whose permits have been cancelled.

(vi) British organisations which evade the principle regarding permits will be liable to the same penalties.

4. His Majesty's Government reserve the right to inspect the schools and other institutions maintained by any society or individual, in order to satisfy themselves that the spirit is satisfactory.

FORM OF UNDERTAKING.

I hereby undertake to give all due obedience and respect to the lawfully constituted Government, and, while carefully abstaining from participation in political affairs, it is my desire and purpose that my influence, in so far as it may be properly exerted in such matters, should be so exerted in loyal co-operation with the Government; and, in particular, if engaged in educational work, I undertake to do all in my power to promote goodwill and understanding between the people and the Government of the country, and to make those under my care law-abiding and good citizens.

India Office,

November, 1925.

